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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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For the Religio-Philosophical Journal.

## PLOTINUS ON ECSTASY.

BY PROF. W. H. CHANEY.

I have experienced religion twice; made the study of it and the attending phenomena, a matter of earnest consideration; have witnessed nearly every phase of mediumship, clairvoyance, etc., and, therefore, feel myself competent to offer a few remarks on the subject of ecstasy. It is a very old topic—so old that neither history nor tradition can claim so high an antiquity. If a scholar experiences ecstasy, he will add greatly to his stock of information; but if the man is ignorant, it renders him superstitious and bigoted. "Ecstasy" is a form of ecstasy. In A. D. 305, Plotinus was born in Egypt. He was gifted by nature with a superior intellect, but strangely adjusted and so different from his contemporaries that they thought him "a little off." Not until his 25th year did he manifest any desire to learn philosophy, a word of much broader significance in his day than ours. "The beaten track" had no attraction for him. He was an original and independent thinker, evidently with Uranus, the magnetic spiritual planet, very strong in his nativity. In the present day, when a man differs so much from the general mass, he is called a "crank." Prof. Morse was a crank until the telegraph was an acknowledged fact. Columbus, Galileo, Robert Fulton, etc., were all cranks until they achieved success.

Plotinus lived so entirely in the spiritual and intellectual that he manifested the utmost contempt for the body. He never divulged his parentage; would not observe his birth day; in illness he refused to see a physician; he was very sparing in his food, ate no meat, sometimes no bread, and often abstained from eating for days together. No artist was allowed to take his picture, "the image of an image," as he styled it, and he deemed himself unfortunate in being compelled to drag about his contemptible body. The reader will readily perceive what a crank he was by mentally comparing him with a fashionable belle who adorns her body with thousands of dollars worth of silks and furbelows, of gold and precious stones. What good sense she exhibits! The body is of chief importance; the soul is not worth a thought. True, fashionable people do not say these things, but they act them. Plotinus differed from them as wide as the poles; they are very largely in the majority; therefore they have good sense and he is a fool. Some pork will boil that way.

Although it was late in life when he began to write, still he left fifty-four books on various subjects. Some of the more important treated on Beauty, Fate, The Good, Immortality of the Soul, The Genesis of Ideas, The Influence of the Stars, etc. What is most to be observed in his writings is the wide differences of his language employed, sometimes very exalted, sometimes commonplace, but always original, compact and graphic. His superior intellect accounts for the finished style of his composition, but does not account for the marked differences in his style of language. The reader will find this accounted on the theory of illumination. In a letter to Placens, which bears the internal evidence of having been written about A. D. 290, and from which I shall make several extracts, he says:

"I applaud your devotion to philosophy; I rejoice to hear that your soul has set sail, like the returning Ulysses, for its native land—that glorious, that only real country—the world of unseen truth. To follow philosophy, the senator, Regatians, one of the noblest of my disciples, gave up the other day almost the whole of his patrimony, set

free his slaves, and surrendered all the honors of his station."

Here was an example of a true philosopher, one who "laid up treasures in heaven." Regatians practiced the doctrine taught by the Ecstasies in such texts as: "Sell all you have and give to the poor;" "The rich man died also, and lifted up his eyes in hell;" "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God;" "Flesh and blood cannot inherit the kingdom;" "The foolish virgins took no oil," etc., etc. These expressions are metaphors, as the reader must be aware. The Christians understand them as having reference to saving the soul from endless punishment, after the death of the body; I understand them to refer to the discipline of the mind, by study and culture, and the saving of the soul from degradation (or hell), better attached to the body. This will be better understood by remembering that the teachings of the New Testament were originally philosophical, being no more related to religion, as popularly understood at present, than have the teachings of algebra.

Suppose that Jay Gould, harassed and weary from his honest planning and working to rob widows and orphans, should chance to contemplate Prof. J. R. Buchanan in the midst of his studies and writings. He sees a man venerable in goodness and intellect, as well as years. In goodness of women and children plucked by want, victims of his greed, disturb the calm expression of that grand face and noble brow. As the most hardened criminal will have his moments where his heart softens, I must admit that Jay Gould is not often depraved. I can, therefore, fancy him sneaking away by night (he would be ashamed to go in the daytime), to learn of the modest old Professor the secret of his happiness and contentment. I can imagine that Gould might employ figurative language in making his inquiry such as: "What must I do that I may inherit that peace of mind (the kingdom of God), which you enjoy?" Then I can fancy the good Joseph replying: "You must be born again; you must be born of the Spirit, as my great teacher told Nicodemus. You think only of the material. You are wedded to the things of flesh. You cannot serve two masters, the spiritual and the material (God and Mammon). And this is your condemnation, Jay Gould, that light has come into the world, but you love darkness better than light because your deeds are evil."

There is a fraternity connecting all the good and virtuous, whether found in the sphere of a Buchanan, a Plotinus or a Jesus, and there is a brotherhood among evil doers, whether found in the sphere of Jay Gould, Benedict Arnold or Julius Icarus.

Thus far this paper is merely introductory. I am laying a foundation so that I may be understood when I come to speak of ecstasy, illumination, etc. I quote again from Plotinus:

"External objects present us only with appearances. Concerning them, therefore, we may be said to possess opinion rather than knowledge. The distinctions in the actual world of appearance are of import only to ordinary and practical men. Our question lies with the ideal reality that exists behind appearance. How does the mind perceive these ideas? Are they without us and is the reason, like sensation, occupied with objects external to itself? What certainty could we then have, what assurance that our perception was infallible? The object perceived would be something different from the mind perceiving it. We should have then an image instead of a reality. It would be monstrous to believe for a moment that the mind was unable to perceive ideal truth exactly as it is, and that we had not certainty and real knowledge concerning the world of intelligence. It follows, therefore, that this region of truth is not to be investigated as a thing external to us, and so, only imperfectly known. It is within us. Here the objects we contemplate, and that which contemplates, are identical—both are thought."

From this extract the reader will be able to form an idea both of the philosophy of Plotinus and his style of composition. No doubt the story of the birth, life and death of Jesus antedated by several centuries, or about 300 B. C., but the gospels and other books of the New Testament, in their present form, as patched up and forged by the monks of Mount Athos, are some centuries later than the times of Plotinus. Then why are his writings so much superior, both in philosophy and style of composition to those said to have been given by Divine inspiration? I account for it upon this hypothesis:

The writings of the Theraputae of Egypt, and of the Ecstasies of Judea, I consider these two sects as identical, were the chief source from which the New Testament was derived. The Christian priests reshaped these writings, interpolating paganism with a free hand, and then claimed Divine inspiration for the whole, to shield them from suspicion of dishonesty, much as clergymen claim that they have been "called" to preach in order that outraged husbands and fathers may not dare to lay their profane hands upon "God's anointed." The priests were making up the canon of the New Testament (a work of probably centuries) about the time of Plotinus. This was in the twilight of the dark ages, when religion was being forced to take the place of philosophy. Generation after generation the priests became more and more illiterate, until there was a period of several centuries when but few of them could read or write. But the doctoring of the text of

what God had inspired (?) was most industriously continued until the art of printing was discovered. This arrested the doctoring and patching for a time, but the desire, or disease, broke out again a few years since. Thus it is easy to account for the disjointed, conglomerate Word of God. Like many patients, it has been doctored to death. On the other hand, the writings of Plotinus have escaped the vandal hands of revisors and commentators.

But there is another and a very potent reason for the superiority of Plotinus's philosophy and rhetoric over the inspired crazy quilt. He saw from a spiritual standpoint, and as a model in this particular I think him vastly superior to the mythical Jesus. Prove to me that he, too, was as great a myth as Santa Claus. I should still say that some one wrote what is ascribed to him; and that his character is lovelier (as well as far more intelligent) than that of Jesus. He never carried a fig tree because it did not bear fruit out of season; never made a scourge for driving men out of a temple; never kicked over the tables of money-changers; nor the seats of those who tried to turn an honest penny by selling doves; nor was he ever made to say: "I came not to send peace, but a sword." On the contrary, such was the charm of his pure, contemplative life, and such the impression made upon his hearers, that many gave up their fortunes to the poor and devoted their lives to study and to ascetic piety. Dying parents left their children and fortunes to his care. It is not strange, then, that he was reputed to have worked miracles. Contrast this character with one so weak that he took a tramp with the devil for forty days, chose twelve fellows for his friends who were too slovenly to wash their hands before eating, and who spent most of their time loafing around the fish ponds of Galilee.

The facts seem patent to me that the doctors of the New Testament were a cross between a Plotinus and a Nero, or a mixture of Spiritualism and devilry. No doubt the doctors of the New Testament were men of intelligence, perhaps possessed of an ability to perceive, dimly, the grand spiritual truths that Plotinus taught. By way of illustration I will copy another extract from Plotinus:

"Knowledge has three degrees: Opinion, Science, Illumination. The means or instrument of the first is Sense; of the second, Dialectic; of the third, Intuition. To the last I subordinate Reason. It is absolute knowledge founded on the identity of the mind knowing with the object known."

Contrast the foregoing with what Jesus is reported in the 16th chapter of Luke as having said:

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores."

It may be urged that this is a parable, its object not a specimen of rhetoric, but to illustrate some sublime truth, the meaning of which is hidden. I reply that a speaker or writer naturally seeks a metaphor among things with which he is most congenial. The dude in literature would say, "Extinguish the taper; the sturdy old farmer would say, 'Put out that light,' but the sailor would say, 'Douse the glem.' Sullivan, the singer, would say, 'His eyes looked like two burnt holes in a blanket.' Buchanan, the philosopher, would say, 'His eyes were greatly inflamed.' Jesus illustrated his occult idea by talking about dogs licking sores; now listen to Plotinus:

"You ask, 'how can we know the Infinite?' I answer, not by reason. It is the office of reason to distinguish and define. The Infinite, therefore, cannot be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason; by entering into a state in which you are your finite self no longer; in which the Divine essence is communicated to you. This is ecstasy. It is the liberation of your mind from finite consciousness. Like only can apprehend like. [This explains why the materialist cannot apprehend the spiritual. W. H. C.] When you thus cease to be finite, you become one with the Infinite. In the reduction of your soul to its simplest self, its divine essence, you realize this union, this identity."

The contrast between this language, and that of Jesus about sores and dogs licking them, is even greater than what would be expected between a philosopher and a slugger, both of Boston, "the hub of the universe." I resume the quotation:

"But this sublime condition is not of permanent duration. It is only now and then that we can enjoy this elevation (mercifully made possible for us) above the limits of the body and the world. I myself have realized it but three times as yet, and Porphyry hitherto not once. All that tends to purify and elevate the mind will assist you in this attainment, and facilitate the approach and the recurrence of these happy intervals."

"There are then, different roads by which this end may be reached. The love of beauty, which exalts the poet; that devotion to the One and that ascent of science which makes the ambition of the philosopher; and that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection—these are the great highways conducting to that light above the actual and the particular, where we stand in the immediate presence of the Infinite, who shines out as from the depths of the soul."

A scholar like Plotinus must have been familiar with the libraries of Egypt, and from his writings, his philosophy, his asceticism, was evidently one of the Theraputae. He lived and died before the canon of the New Testament was completed, so it was as impossible for him to have drawn his inspiration from that source as for him to have introduced sores and dogs metaphorically. Yet there are many of his ideas in the New Testament, expressed in a bungling manner. The inference is too plain to require comment.

The reader will remember that in former articles I have reviewed the characters of Swedenborg and of Dr. Tauler. I now call attention to the contrasts discoverable between them and Plotinus, but more especially between Swedenborg and the last. Swedenborg was eaten up with egotism; he fancied himself the Son of God; fancied that he visited all the ten known planets; fancied that God had called and appointed him to explain the meaning of the Bible, which had always before been a sealed book. Plotinus, with a strong, healthy intellect, not given to gluttony or keeping a mistress, like the great prototype of the New Church, one of the most spiritual-minded men that has lived in the last two thousand years, was noted for his modesty which amounted to even contempt of himself. Note how modestly he speaks of having achieved ecstasy; the conditions which he points out to his friend as "the great highways conducting to that light above," and then ask yourself, "It is probable that a man who overloaded his stomach, kept a mistress and wallowed naked in the mud, was likely to ever attain to that exaltation of the spirit so beautifully described by Plotinus."

Another thought. Is it not strange that the memory of Jesus, with his cursing, his scourge, his sword, his sores and dogs, and the memory of Swedenborg, with his gluttony, his licentiousness and his egotistic ravings, should have been kept fresh, while that of Plotinus has been virtually forgotten? Probably not a dozen Spiritualists, who read this review, ever even heard his name before. Yet as a model, as a teacher, as an authority, he deserves the same place in our ranks that Edison holds among inventors. The cold materialists, denying immortality, may sneer at Plotinus for his credulity and superstition, but the warm-hearted Spiritualist, who feels an invisible force, not yet recognized by popular science, must look back to Plotinus with a reverence not unlike that which Americans cherish for the memory of Washington.

Portland, Oregon.

For the Religio-Philosophical Journal.

## Mediumship—Its Fallacies and Frauds.

BY HERMAN SNOW.

It is doubtful whether the extent of the evils indicated by our heading has been fathomed even by the most thoughtful of our leading Spiritualists. Indeed mediumship itself is so imperfectly understood that its abuses can hardly be distinguished from its uses. It is certain, however, that the leading requirement of mediumship is one almost necessarily fraught with temptation and peril. To give up one's own individuality to the control of an unseen power, of whose real character and designs we are mostly ignorant, bears upon its face the marks of a hazardous experiment. At first thought it seems doubtful whether we have a moral right thus to surrender our self-control into the hands of another, whether existing in the visible or the invisible life; and yet, in the highest aspect of the case, such an act of self-surrender, intelligently and conscientiously made, seems to be a most important law of the divine guidance and help; it is but a just confession of our own ignorance and weakness and of a devout reliance upon that perfect Wisdom and Goodness through which the universe is upheld and humanity led onward toward its grand and blissful destiny.

It is a rational part of the advanced thought of the age, that this Divine Guidance acts largely through subordinate angelic agencies, ever graduated downward till the point of the designated contact is reached; and it is an important spiritual law that, in order rightly to help mortals, the spiritual agencies employed must thus be made to come within reaching distance—morally and spiritually speaking—of the earthly ones to be aided. Now, as a large proportion of those on our side of life most closely allied to the material phenomena of Spiritualism, can hardly be regarded as occupying a very elevated plane of the spiritual life, it follows that the class of spirits immediately engaged with them must also be of a somewhat imperfectly developed spiritual growth; and so between these two, the visible and the invisible moral conditions, much that is unreliable and fraudulent is the result.

Now, what is to be done with all this fraud, the volume of which is steadily increasing rather than diminishing? It has been extolled over and over again, largely by Spiritualists themselves; yet after a momentary

eclipse of the false light, and a removal, perhaps, to some new locality, the dishonest traffic in human credulity and heart-yearning is resumed with undiminished success; there is seemingly no want of victims to the unhallowed greed. The difficulty should be promptly and wisely met by the true friends of Spiritualism, both in the earthly and in the spirit life.

The great trouble has been that our mediums, or the unscrupulous phenomenal ones especially implicated in the evil under consideration, have been controlled by unprincipled earth-bound spirits, who, knowing the extremely negative character of such mediums, gain and keep the control over them and use it largely for selfish ends. This is bad for the spirits as well as their mediums, as it serves to keep them still longer in their unprogressed condition. The time has fully come when this state of things should be vigorously taken in hand by the nobler ones, both in and out of the material body. It is a sad and shameful hindrance to the grand work that Spiritualism is fitted to do for humanity—this groveling tendency in some phases of mediumship. There is a large class of worthy and sensible people everywhere, even in all the Christian churches, who although hungering—starving almost for some proof of the reality of the life beyond, and the nearness of departed ones, yet can they never be satisfactorily fed by this order of mediumistic action. So large a mixture of rational doubt, and confirmed fraud effectively nullifies the glimmering of substantive proof that is thus made tantalizingly to pass before them, and they turn away disheartened and disgusted with the effort.

The great point of effort should be this: the mediums themselves must be lifted up to a higher plane of thought and aspiration; then will the unseen influences also become of a character better fitted to do the work of a high uplifting spirituality; for, as the matter now stands doubtless much of the cure rests justly upon the mediums. But should not kindness and charity mingle largely with our censure? We know that the extreme passivity required as the essential law of their condition, must place them much at the mercy of their surroundings, visible and invisible; what, then, shall protect them from evil influences and lift them up into conditions of holy help and labor? There seems to be but one thing that can do this; if they will but look steady and aspiringly upward toward the infinite source of all help, instead of relying upon individual spirits, much upon their own moral plane, then by a most important law of the spiritual life, angels good and true will be constantly descending upon them to protect and help them in their work; then will come to them the help that they actually need and not the kind that may be made to subserve individual selfish purposes. This, it is, that we regard as the only sure protection against the perils of modern-mediumship. But let no one expect thus to gain largely of material prosperity and ease, for their life will far more closely resemble a perpetual martyrdom; it will be a constant giving of one's selfhood for the good of others; but a martyrdom like this may well be endured since it will so purify and brighten the inward spirit that even the poor bodily form shall be transfigured into a revelation of celestial beauty; and when at length this poor bodily form shall fall away and the faithful spirit stand forth unobscured in its real life, what a joyful reception among the bright angels will there then be!

If, by any way of contrast, we glance at the kind of mediumship largely prevailing in our midst, how are our thoughts saddened and depressed? In some of its worst forms it approaches closely to the heels of a selfish and unscrupulous scramble for money and a misused power over others. If it were but possible that this money necessity could be waived or set aside for a few months even, what a sifting there would be in the ranks of mediumship! And such a sifting must take place in some way, and that soon, or alas for the nobler success of our cause!

Fortunately the evils referred to adhere more especially to certain phases of the physical phenomena, phases which can hardly be regarded as essential to a steady and healthy growth of Spiritualism, since they are of comparative recent date, the great army of able investigators and firm believers of the past having found proof enough without them. Besides, they are peculiarly open to the prevalence of fraudulent practices and hence their power of conviction over cautious and thorough investigators is greatly weakened. In what are called form-materializations, for instance, although there are doubtless some genuine instances of what may be included under the term, yet in the large majority of instances there enters so much of the fraud-element—from spirits as well as mortals—that honest investigators are often repelled from the effort, not deeming it a paying labor to sift so much chaff for so little wheat; and more: there are not a few of our more intelligent Spiritualists who regard such efforts to force back the spirit into old material shapes, as unnatural and undesirable; some to whom even success in such efforts is repulsive rather than attractive; some with whom one bright and loving thought, clearly telegraphed from dear ones on the other side, is worth more than all these bungling experiments at a rehabilitation of old earthly forms.

Mediumship, elevated and true, is a noble office. It is an open channel between a higher and clearer life and our own dim and struggling mortality. It should ever be used as a

(Continued on Eighth Page.)



## THE OCCULT WORLD.

## A Talk with Gentlemen Who now Claim Adeptship in Eastern Mysteries.

Dr. Elliott Coues and his Guest from India—  
What the Theosophists know but cannot tell—  
A Lady who received an Astral Visitor.

Baba Gopal Vinayak Joshee, the Brahmin pundit and fellow of the Theosophical society, of Bombay, India, is a guest of Dr. Elliott Coues, the well-known scientist, in this city. Dr. Coues is a believer in theosophy, and is the recognized head of the school of eastern philosophy in this country. A *Star* reporter called at the residence of Dr. Coues last night, and was shown into the presence of the doctor and Baba Joshee, who were seated in the study. Baba Joshee is a swarthy little man, with keen black eyes and a very subtle expression of countenance. After a few words of greeting, in which he used excellent English, he sat silently by, while the reporter conversed with Dr. Coues upon theosophy. "I cannot tell you what theosophy is," said the doctor, "and worse than that, I cannot give you the reasons for my secrecy. I am conscious that this must be very unsatisfactory and seem silly, yet if you understood theosophy you would appreciate my position. I am pretty well known here as a scientist; sufficiently so, I trust, to relieve me from the suspicion of being a humbug or yet quite a fool. I have devoted my whole life to the study of science and philosophy, and in all my researches I have been skeptical to the extreme, never accepting anything as true until I could prove it by scientific tests. I have made a scientific study of the soul, and have absolutely proved its existence. I am not at liberty to tell you anything about theosophy, but we know absolutely the truths that Christians take on faith. The Catholic priest tells you you have a soul. We can prove it. No, I am not at liberty to tell you how, but the proof is purely scientific."

"You ask me, why this secrecy? There are many reasons for it. But this alone is enough. If everybody knew what Mr. Joshee and I do the social organism of the world would be thrown into chaos. The knowledge could be used for harm as well as for good, and in the hands of bad men it would be a terrible weapon. I find it difficult to talk to you on the subject, because I have to be careful not to tell you what I have no right to. On this account I seem to be talking in riddles and surrounding myself with a great deal of mystery. It is not my desire, though, to appear mysterious. I wish I could speak more freely with you."

"Mr. Joshee," he added, "how much can we tell the gentleman about theosophy?"

THE HOLY MEN OF INDIA.  
Up to this time the distinguished and mysterious Indian had appeared to take no interest in the conversation. But on being thus addressed he came over and took a seat near the reporter, and in a few moments was talking very fluently. He, too, declared the impossibility of his telling what theosophy is, or revealing any of its secrets, and though he talked for probably three-quarters of an hour, displaying a mind highly trained in the most subtle school of philosophy, he kept his promise and told nothing. Though speaking of things that we are accustomed to associate only with superstitious minds, he seemed to be entirely above superstition, and talked entirely from a scientific standpoint. He seemed quite familiar with western philosophy, as he called our school of thought, and seemed disposed to laugh at it as being very trivial and childish.

"You believe in a Supreme Being; a God," he said. "We believe in the same. Only your God is stern and revengeful, and provides very severe punishment for evil, our God knows no evil. Our good men do not get up on the platform and try to convert people. Conversion is not necessary in our country, and it is not attempted anywhere. Our holy men live in their quiet way and the people see them. They see that they possess some great power and come to them to know what it is, that they may do likewise. These holy men are not endowed with any power that anybody else may not possess by living the holy lives that they do. The power is not sought, nor is it displayed. It comes as the consequence of their lives and is exercised in a very ordinary way, as a matter of course. There are holy men in India, to see whom people come from great distances, and they do wonderful things; not to show what they can do, but through charity or some such motive. They live there. You see no money and no food, but they have everything they want. You go into their room and there is nothing, but when the meal time comes they have it. It is the custom in India to salute on meeting, but if a man is in mourning he does not salute, as he is supposed to be too much occupied with his grief. Among the thousands that came to see this holy man I speak of was an English officer. He saluted the holy man."

"Oh, do not do this," said the holy man. "Do not salute while you mourn."

"But I am not in mourning," replied the officer.

"Oh yes," said the holy man. "Your eldest son died at twelve o'clock this day."

"It was then about two o'clock. The father could not believe, yet he was much disturbed. He went to the nearest telegraph office, and in due time heard from his home in England, and found that all the good man had said was true. Now this holy man did not know the officer; he had never seen or heard of him before, yet when he came before him in India he at once knew of his son's death that had occurred away off in England just two hours before. This may seem very strange to you, but to us it seems nothing wonderful. You have people here who pretend to tell fortunes, and to converse with spirits and all that sort of thing. They go around and find out something about you and tell it to you, and you wonder how they found out. There is nothing in it. But this is different, and seems to us not wonderful. Theosophy is universal brotherhood; the theosophist sees by the light of his philosophy into the past, present and future. There was a very good man in the customs or revenue house in India. He gave away everything he had. He got a good salary, but lived very simply and gave all his money away, and would even go into his wife's house and take all his wife's food to give to somebody that asked for it. He lived literally up to the words of Christ. He would take off his coat to give to one who asked for it. He went without shoes, and would borrow money to give away. He borrowed a sum of money one day and agreed at a certain time to pay it. Just before the time a strange man came with a note from him and paid the money to the man from whom it was borrowed. The place was not so large but that every one in it was known, but no one had ever seen this man before, and he disappeared as suddenly as he came. When the good man came to pay his debt a short time afterward he was astonished to find that he owed nothing. In

this stranger we saw some one sent by a superior power to relieve the holy man. "I just mentioned these two instances as they came into my mind," he added. "We well understand this power that is attained by the eastern philosophy."

## A REVOLUTION APPROACHING.

"The fact is," broke in Dr. Coues, "the school of thought of the whole world is about to undergo a great revolution. We are approaching a great Niagara that will swallow up all the philosophies. We know," he added, addressing Baba Joshee, "we know from whence this revolution will come. The fact is that our western philosophy is weak, and of but flimsy fabric, and we have yet to learn the truth. As a scientific researcher, if I find there are other people who know more than I do, I try to find out the source of their knowledge. I found it a mere matter of philosophy—a matter of reason—and I found that all the truths that we merely claim to be so can be proven and known instead of surmised. This knowledge can be attained in a perfectly natural way, but it is a degree of intelligence and reason the Christian nations have not yet attained. It is an advance philosophy. In what I say I speak from a scientific standpoint, and I know and have proven the things I merely hint at to you. It may appear as if we desired to be vague from the way we speak, for neither Mr. Joshee nor myself have told you anything about our theosophy; but I assure you we have no desire to be mysterious. Only to tell anything would be to tell everything, and that we have no right to do. As I have said, this knowledge in the hands of bad men would be a terrible thing; then, too, a mind not yet cultivated to follow out this high train of thought might be driven insane by it, and, moreover, lots of mischief would be done. We can't afford to trust children with matches to set the world on fire."

He was very much in earnest while speaking, but talked in a practical sort of way, like one who knew the soundness of his position.

"I have a statement here," he added, "which I will give you if you will receive it, with the assurance, upon my honor as a gentleman, that it is true. It is but one of many experiments I have made, and not the most remarkable one, but it is well described by the person with whom I communicated. I know the lady well; she is of high standing, and I give you my word for the truth of the statement."

He then handed *The Star* reporter the following, which is signed by Eliza Archard:

## "THE TRUE STORY OF AN ASTRAL VISIT."

"If my best friend had told me the experience herein narrated had happened to him I could not have believed him. I would have thought he was dreaming, and did not know it, though it would not have hurt his feelings by telling him so. Spook, ghost or goblin were to me the creations of disordered brain. I could no more have believed in the existence of a spirit apart from the body, or surviving it after death, than I could have believed in the trinity, or the twelve gods of Olympus. Whatever was outside of the known laws of matter was to me absolutely non-existent."

"I had read of astral bodies, so-called, lighter than air, so ethereal that, like gases, they could pass through brick walls. When the material bodies of which they were the counterpart were chained in dead slumber it was said the spirit, clothed in this astral shape could escape and drift whither it would, over the face of the earth, like a willow of the wisp, realizing verily Mrs. Browning's aspiration:

"If men could ride with naked souls,  
And make no noise and pay no price at all."

"Nonsense! Blather!"

"It was a figment of fancy. Those who pretended to have, or had faith in such stuff were about equally divided between frauds and fools."

"Nothing short of what actually did happen could ever have changed my mind. It was necessary for me, with my own eyes, broad awake, in full possession of my senses, to see an astral body. Only such evidence, I contend, should be taken by anybody in a case like this."

"Since the experience here mentioned many others, more remarkable, have been mine, but concerning these there is silence. That was the first convincing one. It was in September, 1884. A pleasant acquaintance and friendship of some years standing had existed between Dr. Elliott Coues and myself. He had just returned from across the water, with head and heart full of the strange beauties and mysteries of occult science. He called one evening. It was very hot, and we left the study parlor and betook ourselves to the common people's open-air breathing place, Madison Square park. We sat there under the twinkling electric lights till past ten o'clock, two hours perhaps. And nearly all that time the doctor was trying to convince me of the realities of things which all good theosophists know to be true. He was passing eloquent, as he often is, and I was stupidly incredulous, as I often am, too, for the matter of that."

"I would as soon admit the moon was made of green cheese," I said.

He told me of wonders he had witnessed. I laughed. "I believe you believe it," I said.

"Very well, you may laugh," answered Dr. Coues; "but it's true, all the same. Clairvoyance, mesmerism, astral visitations, are facts, and the scientific world will be forced to admit it sooner or later. Happy they who have sense enough to give in to it sooner."

"I cannot remember the half he said, or the quarter. But it was all in the same train, the stupendous and dazzling acquisitions of occult science offered to her votaries, and the perfect purity of life and lofty unselfishness theosophy demanded of its disciples. Finally the doctor said: 'I will tell you what I intend to do. Some night I am coming to visit you in the astral shape.'"

"Don't," said I. "It might be embarrassing."

"Well, I shall come," he replied.

"When you do, I'll believe in it."

It was a rash promise.

"Dr. Coues went to his hotel. I went home and to my room, and bolted the door and retired. In less than no time I was asleep. Never did slumber seal a mortal's eyes more tightly than mine that night. Towards morning I was startled from a sleep so profound that it seemed like coming from another world. It was the touch of a hand and arm that roused me. Just as I awoke, I flashed upon me that I had been dreaming about Dr. Coues. Somebody was sitting upon the edge of the bed. I started up wildly. As I did so, I saw that the person who sat beside me was Dr. Coues. The form and face were shadowy, but distinct and unmistakable. Then it was gone, in an instant; vanished, like the baseless fabric of a dream. It faded out."

The impression the apparition left behind was so startling that I cannot describe it. It was there in my own room, in my own bed, sitting up and gazing through the dim light at the blank wall. I was awake in my full

senses, if I ever had been. Often, in my past life, I had been awakened from sleep by a hand touching me. Most people have. The sensation was too familiar to be mistaken. Yet nobody was there. The door was fastened with an iron bolt as I had left it. Nobody had been there. Nevertheless, I had seen and been touched and waked by my friend. He had visited me in astral form, just as he said he would do."

November 14, 1885.

## THE SIZE OF MAN.

BY CHARLES DAWBARN.

No. 4.

In our last we sought to prove by experiment that man was larger than he had imagined. We will now try to discover what it is that such an experiment offers as a deeper lesson than any we have yet learned. We have seen that the true man is without form; that his size is larger than our five senses can grasp. Unless we give to the distant camera a power of attraction or creation, we can come to no other conclusion. So my lady friend was present to yonder camera on the distant hillside; present in her own identity, although as an individual she stood by my side. To reason and my five senses this is nonsense, for I clasp her hand, eye meets eye, and we exchange earnest thoughts in conversation. There is no mind reading in this psychometric test, no contact with anything ever touched by my friend; nay, she may be unaware of its existence, yet when you place that photograph, or, if you choose, only a fragment of the photograph, in the hand of the sensitive, you obtain absolute proof that the size of man is not limited to the form we estimate in inches and pounds."

This is a stupendous thought, and one that is difficult to grasp, as it suggests the infinity of the soul of man. It seems to assert that the manhood is the same in its characteristics all through the boundless compass. The selfishness or unselfishness, the boldness or timidity, the force or the weakness, are as present to the distant camera as they are to the mortal whose hand I grasp. So this great outstretching identity includes the visible form; but the individuality which is thus expressed in form is, we see, a very small portion of the vast whole of man; therefore the grand soul can at best show but a feeble ray of its glory through any mortal form. So psychometry is weak and full of imperfections, although it can give you abundant evidence of its existence as a faculty in man."

The next thought is that you and I from education and training consider this, our form, as a center in which is germinated the seed of everything we do and think; so whilst fully appreciating the illustration of the mirror and its captured shadow, we still think of ourselves as the form to be measured in feet and inches, and weighed in ounces and pounds. This conception of the grandeur of our own nature, which I fear would impress on the minds of my readers, is so entirely at variance with our everyday experience in earth-life that it needs evidence upon evidence before it can be accepted by mortal senses; yet it is, I believe, the key to much which the world to-day calls occult; that is to say, a mystery which it dare not deny and cannot solve."

As an illustration of the occult in human nature, I would point to the fact that individuals of peculiar sensitiveness sense the future, and under favoring conditions utter prophecies which are true records of that which is yet unborn of time. All history, remote and of yesterday, will prove to us that to-morrow is not a sealed book; but the moment we attempt to realize what this fact teaches we find ourselves called back by the prejudices and ignorance that limit manhood to its visible forms; and, therefore, cannot understand utterances born of soul power."

I want now to show you that the form which seems to us so very important, is a matter of little consequence. The man who is six feet high, and girls forty-five inches, would be exactly the man he is if he himself, with the earth, sun, moon and planets, were reduced to one half their present size; nay, he would never know the difference with river half as wide, mountain half as lofty, and everything around him reduced so as to give him a day and a night of half length, too. He would not only be unconscious of the change, but would continue to count himself as six feet high, for our foot-measure is relative to everything else in nature. But notice—his three score years and ten would only compass half the present fragment of eternity we call "time," yet he would think there was no change. So we see that size is only comparison with a man's surroundings; for if you could diminish every thing one-half, you could again and again reduce it till man stood as a Lilliputian six inches high with every thing around him in exact proportion; but man could never discover the difference, for he is compelled to measure size by the world of matter in which he dwells; yet the earth-life of the man six inches high would be in reality but one-twelfth as long as that of the man who to-day stands six feet high."

Whatever the actual size of a man's body, he would remain the same self-conceited lord of creation that he is to-day. His loves and hates would be the same, for his pulse would beat in exact proportion; so thought and feeling could know no change. Thus we see that the size of a man's form in feet and inches, and pounds and ounces, may be reduced to a speck and yet the soul of man shall remain unchanged. Our outward form is conditioned on the amount of matter rolled together to form the parent sun; and it is conceivable that a whole planetary system might be reduced to the size of a child's toy, and yet human life, however microscopic, would have every feeling and experience that is the lot of man to-day."

Suppose we reverse our thought, and let everything in nature be of twice its present dimensions; man would stand twelve feet high instead of six feet, and live 180 years instead of three score years and ten; but he could never know the difference, for the proportion would be the same as to-day; and if we multiplied everything by ten or a hundred, man would be ignorant of any change, for his standard foot and inch would hold its present proportion to the one great whole."

The above illustration is used, though for a different purpose, by the anonymous author of a very interesting little work called "The Stars and the Earth, or Thoughts upon Space, Time and Eternity."

The sanitary inspectors appointed by the Philadelphia Board of Health report 12,373 cases of nuisances found in less than 44,000 houses examined by them this season—nearly one in four.

The swiftest large river in the world, according to a traveling correspondent, is the Sutlej, in British India. It has a descent of 12,000 feet in 180 miles, an average of about 67 per mile.

For the Religio-Philosophical Journal.

Received Double for all Her Sins.

BY WM. C. WATERS.

The 40th chapter of Isaiah contains the following:

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins."

An objector might say, "I don't understand how a God of justice could give double punishment for sins." I would not censure a skeptic for not giving credence to all he may find set down in any book; but when Scripture statements come within the range of our experience and observation, they are not to be ignored as fabulous. It is doubtful whether any man falling into error, does not oftentimes feel that he has not only been punished twice but thrice, if not a hundred-fold for all his sins. While I hold eternal punishment as a myth, and useless under any circumstances to God or to humanity, still there is no difficulty in perceiving that men, as a rule, could not be restrained in a career of vice, if their punishment were just equally balanced with the pleasures or benefits obtained through their transgressions. There must be an excess of misery over enjoyment, or the individual caught in the mad whirl of appetite and passion, will seldom mend his ways. As the careless offender nears the precipice, nature kindly gives her gentle warning; if not heeded she speaks louder and louder still; but if the reckless offender against her just laws will persist, she sounds her trumpet tones of alarm—storms in her fury, and will not allow her child peace or rest until there is either retreat from danger, or an exit from the outer temple. All this is done in wisdom, kindness and mercy. We fail to see in it any spirit of revenge, or the slightest shadow of injustice. If reactive blows from out the realm of divine law thus attend the unwary offender, we can plainly see that it springs from Divine love and tender care, shall we be blind to the fact that these Omnipotent laws daily encourage us in good deeds, and that without asking us to wait for compensation."

We are paid in the joy of spirit which a good deed gives. We are paid again in the soul development which it encourages, and helps to sustain; paid in pleasant memories, in sweet friendships that attend us along our journey. Every unselfish, noble act becomes a part of the warp and woof of our character, to be worn through the present life, and further, to be constituent elements of the garments we shall wear in the higher courts of celestial wisdom. The influence of our better deeds stretches over such vast reaches of time that imagination fails to span the distance. It is no very uncommon thing to hear Christian people say that they believe the Lord will pay them for all their grievous disappointments and hardships endured in this life. That is a happy thought, having its foundation in truth, the comfort of which I would not take any from any one. But the individual living a truly religious life need not put the payment far away, it should be here and now, a day of compensation that stretches away to no possible ending."

The retribution for human errors must come to a close, because God is good and will not allow them to continue. But having created us for happiness, the reflex influence of our righteous deeds shall not cease to give us joy. If we are asked how we know these things to be true, we would answer that our best judgment proclaims it reasonable, while a countless number of inspired souls declare it to be true. The mighty host living in the world beyond must know the law of the life in which they reside; and on these great fundamental principles of the divine economy, they do not disagree in statement. Divinity, speaking in our own souls, and the returning, ministering angels of the Most High, hold to the same language. If a thing shall be established by the testimony of two or three witnesses, what shall we say when millions testify? Shall we say that the path is still crooked, and clothe our spirits with clouds of doubt? That would be like closing our eyes at midday and declaring that the sun had never shone."

The Christian man or woman doubtless makes a mistake in supposing that God intended that this world should be to us a vale of darkness, sorrow and tears, in order that we should have enjoyment in the life to come. The evidence is ever accumulating that we go into the future world with just so much of heaven as we are able to cultivate in this world, and all additions must be earned by our good conduct, and persevering industry in the higher life. If this be true, and of which I have not the slightest doubt, then no one should wait for heaven to come in the far away—there should be no loitering and folding of arms, and saying, "I wait for this outer body to die, and then I shall be happy." The fields in which we may enter and labor for good, as co-workers with the Father, are truly white for the harvest. Deeds of joy and good-will may fall to humanity from our lips or our busy hands. We may make our pathway luminous with the light of the spirit, reflecting the sunshine of heaven into the hearts of those around us. This life, this world, will be to us what we make of it. We may turn our thoughts and aspirations upward, and worship toward the heights of divine glory, or mistaking our way, we may turn our thoughts backward and downward, and stepping into the currents of sluggish indifference, seem to float into a shoreless gulf of darkness and oblivion. We may use the blessings which God daily offers us, to climb toward a holy and beautiful life, or neglecting, and misusing them all, become benighted, belated and long delayed in taking that journey into the Father's higher kingdom, which every child of earth must take sooner or later. But, O mortal man, why should it be later? Can you not see that the All-Father smiles upon every deed of goodness, kindness, love and justice, and that through his inexorable laws He ever frowns upon all deeds of darkness and wrong? Can you not see that the laws controlling this world indicate clearly, through their action that God is not malevolent, but benevolent in all His purposes toward humanity? He will call you to the pleasant paths of peace and righteousness with gentle voice, if you will hear; but if you will not listen or obey the behests of your higher nature, He will subdue your turbulent spirit with the strength of His omnipotent forces."

These manifold opportunities presented to us for building up noble individualities, are not to be ruthlessly thrust aside, not to be spurned and trampled upon as jewels thrown to swine. If we neglect to occupy, to till the soul-garden given us, we do it at our peril—do it at the cost of suffering, of remorse, deep and poignant. We may smile at Hell shimmered down to Sheol, but back of these oriental figures of speech, there still lurks in the dark jungles of a soul debauched

by sin, the panther, the tiger and the wolf, that will hold high carnival in the spirit until driven out through repentance, noble resolves and absolute reform."

## Burning Colored Seminaries.

At the recent meeting of the National Grange the Southern members took special pains to declare that the colored people in their section wanted their own churches and schools, that they had no desire and made no attempt to mingle with the whites, and that the latter were anxious to have them educated, and would encourage any and all efforts made by the Northern people to bring it about."

Our dispatches this morning contain an illustration of the overweening desire of the Southern whites to have the negroes educated, and of the encouragement they have held out to one of the most important educational institutions for that purpose, the colored female seminary located at Quitman, Ga. This school was established only a short time ago, under the auspices of the American Missionary Association; by the Rev. J. H. Parr. The people of Quitman opposed its organization in every way they could. When it was started, its excellent prospects only enraged them the more. Dr. Parr and his teachers, ladies from the North, were not only ostracized, but were made the victims of constant annoyances and insults. It was a favorite pastime of the young scions of chivalry in Quitman to fire pistols through the windows for the purpose of scaring the teachers and pupils. Finding that these lighter measures did not work, they called the Principal to the door one night and tried to assassinate him. At last they put an end to the seminary by setting it on fire. The building was destroyed, but fortunately no lives were lost; and thus ends the Quitman Seminary and the effort of the American Missionary Association for the education of the colored people in that section of Georgia, which the Southern members of the National Grange assured their Northern brethren was eagerly desired in the South."

If this were the only instance of the destruction of schools and seminaries for the education of colored people in the South it might be passed over as a mere expression of sectional hatred in one Southern town, but this is the fifth or sixth institute of the kind which has been destroyed in a similar manner. Ever since the war closed there has been a generous and resolute effort made by the Northern people, under constant and depressing obstructions, to educate the colored people both intellectually and morally and make them better fitted to exercise and enjoy the rights of citizenship and the blessings of freedom. During the reconstruction period and mainly since that time the teachers in these institutions have been Northern men and women, who have literally taken their lives in their hands. They have been socially ostracized in every community where they have engaged in their work, have been annoyed and insulted in various ways, in some cases have been driven off and in others exposed to personal violence, and, when these practices have failed to stop them from teaching, in more than one case their schools have been destroyed, as we have said. At a recent meeting of the American Missionary Association, which organized the Quitman Seminary, Mr. George W. Cable encouraged it to go on with its work for the reason that if it withdrew its help the freedmen could not educate themselves, and neither the Southern churches nor the Southern State Governments were ready or willing to undertake the work. The association is now supporting six seminaries, fourteen normal and graded schools, and thirty-six common schools, with 250 teachers and 8,823 pupils, beside several churches, all in the interest of the colored people, though surrounded by embarrassments of various kind and entirely destitute of white sympathy. The burning of the Quitman Seminary is a fair sample of the encouragement its efforts meet in that section, and how bitter is the hatred of the people towards any effort to educate the blacks is shown by the rejoicing of a large majority of the people of Quitman over its destruction. The effort of the North to help the freedmen is as noble and magnanimous as the resistance to it on the part of the South is mean and despicable.—*Chicago Tribune*.

## Important to Mormons.

A decision of considerable importance in the warfare that is being made on polygamy has just been rendered in Utah by Judge Powers, one of President Cleveland's appointees. Nellis Hanson applied to the court for naturalization as a citizen of the United States, stating in the customary form that he was attached to the Constitution and laws and intended to obey them, but adding that he was a believer in the divine right of a man to have as many wives as he pleased, and that if he was called to act as a juror he would not be able to render a verdict of guilty in the case of a man charged with polygamy."

Judge Powers held, with seeming propriety, that Hanson was not attached to the Constitution and the laws; that the sovereignty which he recognized was the Mormon Church and not that of the United States, and that it would be a mistake to naturalize him on such a confession. He, therefore, refused to issue the desired papers, accompanying his decision with the very forcible remark: "I think that a man who is so firm a believer in the doctrine that a crime is right, that upon applying for naturalization he announces under oath that he would as a juror violate his oath and render a verdict of not guilty in a criminal case when the proof showed the prisoner to be guilty beyond a reasonable doubt, is unfitted to become a citizen. It would, it seems to me, be a judicial farce to bestow the inestimable gift of citizenship upon such a man. Until I am convinced by reason or authority, or by the mandate of a higher court, that I am wrong, I must refuse to naturalize the present applicant or any other person who convinces me that he is not attached to the principles of our government."

The decision of Judge Powers possesses unusual interest because it reveals the character of the men whom Mr. Cleveland is sending to Utah and other territories where polygamy prevails, and sets at rest the idea held in some places that the present Administration does not intend to deal severely with the offenders of Mormonism. It may be accepted also as foreshadowing a much sterner policy than has ever yet been pursued by the government in that quarter.—*Chicago Herald*.

## Hersford's Acid Phosphate.

AS A BRAIN FOOD.

Dr. S. F. NEWCOMBE, Greenfield, O., says: "In cases of general debility, and torpor of mind and body, it does exceedingly well."







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CHICAGO, ILL., Saturday, December 5, 1885.

## A Theosophist of Three Hundred Years Ago.

A new study of this remarkable man has just been translated into English and published in London, under the title "Jacob Boehme; His Life and Teachings, or Studies in Theosophy." The original is from the pen of Dr. Hans Lassen Martensen, Metropolitan of Denmark, already known to theologians as the author of "Christian Dogmatics" and "Christian Ethics." It is a learned work of 350 pages, and can never be of interest, save to the theosophist and the philosopher. Very little is told of the life and character of Boehme and that contains nothing new.

This great theosophist was born in a village near Gorlitz, Germany, in the year 1575. His parents were poor peasants, who gave him only a very rudimentary schooling, and then apprenticed him to a shoemaker. He was always a dreamy boy, and evidently early became a clairvoyant. His biographer, after narrating some of his visions, continues:

In the year 1600 (when twenty-five years of age) Boehme had another remarkable experience. Sitting one day in his room, his eye fell upon a burning paper disk, which reflected the sunbeams with such marvellous splendor that he felt into an inward ecstasy, and it seemed to him as if he could now look into the principles and deepest foundation of things. He believed that it was only a fancy, and in order to banish it from his mind he went, out upon the green. But here he remarked that he gazed into the very heart of things, the very heart and grave, and that actual nature lay before him, and he had inwardly seen. He said nothing about this to any one, but praised and thanked God in silence.

Ten years later he again had another remarkable inward experience. He suddenly discovered that what he had previously seen only chaotically fragmentarily, and in isolated glimpses, he now beheld as a coherent whole and in more definite outlines.

In order to recall what would pass from his memory, when these clairvoyant glimpses were obscured, Boehme wrote down his visions together with the thoughts they evoked, in a manuscript volume, which was shown to his nearest friends. Copies of it passed into circulation, and fell into the hands of the parish clergyman at Gorlitz, Pastor Primarius Gregorius Richter. The Primarius was angry that a layman should dare to have his own opinions concerning religious themes, and accordingly attacked the seer by name, in a sermon, in which he invoked the action of the authorities against this member of his flock. "as otherwise, Divine chastisement would fall upon the town."

Nor did the humility of Boehme avert condign punishment. He humbly asked the clergyman wherein he had erred, and avowed himself as willing to receive instruction. But the Primarius threatened him with arrest, and in fact the unfortunate seer was summoned before the magistrates on the very next day. His biographer continues: "He was ordered to leave town, and was not even granted time to set his house in order." Boehme meekly submitted to the law; but the august officials recalled him after awhile, only forbidding him to write books in future, and cautioning him to "stick to his shoemaker's last."

Boehme was silent for five long years. They were years of unrest and sadness, as they who "quench the spirit" must always experience. But the voice of God within the soul, would not be stifled. Again he dared to write what impressed itself most powerfully upon him as truth, and again the Primarius began his invectives and anathemas. The stirrings of the spirit were now so powerful as to embolden Boehme to self-assertion. He published a written defence against the accusations preferred by the Pastor. This defence was not accepted by the magistrates, but they notified the seer that "he had made himself liable to be treated as a heretic by the Emperor, and that it would be most expedient for himself, the town, and the magistrates, that he should go into voluntary exile."

Two months afterward, Boehme left Gorlitz

for the Electoral Court at Dresden, where he held converse with several eminent theologians, who were filled with admiration at his words. One of them said: "Who knows what stands behind this man? How can we judge what we have not understood? He is a man of marvellously high mental gifts, who at present can neither be condemned nor approved."

Boehme died soon after, at the early age of forty nine, leaving behind a mass of writing marked by great beauty and suggestiveness, and also by tenets and dogmatism of the Lutheran faith in which he was reared. Poor and illiterate, "his bodily appearance was somewhat mean," he was sought by the learned and influential, who were attracted by his sweetness of spirit not less than by his mystical utterances.

That he dwelt upon the border-land of this life is not more certain than that his theosophical speculations were strangely confused and complicated. Awaiting death with composure, he foretold the very hour of his departure, and heard, at the last, sweet, harmonious music from choirs invisible.

One of the noteworthy things to be learned from this inspired dreamer, lies in the fact, that his insight into spiritual things was entirely overshadowed by the religious beliefs in which he had been trained. Accepting the Scriptures as verbally inspired, his enthusiasm spent itself along the line which his church had drawn. He was trammelled by preconceived ideas, and hence, however profound within a certain limit, Boehme could not ever have been a trustworthy clairvoyant. He was committed to the Ptolemaic system of philosophy and religion.

Again the old story is repeated of the ire of the clergy when a layman dare think for himself. No man of his age and country was gifted with any such spiritual illumination, yet anathemas were piled upon the head that was open to sweet and holy influences. Such has always been the fashion. We may, indeed, be thankful that "the fashion of this world passeth away." In the dawn of the coming day.

## Clerical Mixture of the Old and the New.

A late Rochester (N. Y.) Democrat &amp; Chronicle has a report of a discourse in the Central Presbyterian church of that city, by Dr. L. M. Campbell, its former pastor, but now of St. Paul, Minnesota. The preacher's aim was to show why Christ, as the second person of the Trinity, chose the human nature instead of the angelic during his brief life on earth. The glimpses of new thought are curiously and confusedly mingled with old dogmas, as is often the case with clerical efforts. The hearers were told that "there were two orders of created beings of which we have any accurate knowledge, and those are men and angels."

Of men we have some knowledge approaching accuracy, but our accurate knowledge of angels as a distinct created order or species of beings, is small indeed. The Bible tells of angels, but the word means simply messengers, and it is more than hinted in Revelations that these heavenly messengers were translated human beings. The majestic verse of Milton's Paradise Lost has done more than all else to intensify and make realistic the conception of angels as a distinct class of intelligences. The glow of his poetic story stands for living truth in many minds, but neither Dr. Campbell or any man ever gave us "accurate knowledge" of angels as a created order distinct from man. Such knowledge is assumption not verified by a single fact.

Both angels and men have sinned and fallen, we are told, but with us sin is hereditary and not with the angels. "There is nothing of the kind in their race," says the preacher. How does he know? Very familiar he must be with the angels to assert this absurdity so confidently.

Still further we learn: "If we study the pagan idea of incarnation we shall soon discover that the heathen idea is but the shadow cast by the true incarnation as told in the Bible. Paganism gets its idea from the Bible and not the Bible from paganism." Here we have a singularly mixed chronology, as the Hindu incarnations are centuries older than the oldest parts of the Bible, and so it is plain that it was impossible for these older pagans to get their idea from the later Christians. In due time Dr. Campbell may come to see that the incarnation idea arose naturally from an intuitive feeling of divine and immortal attributes in the human soul. Every true man is "God manifest in the flesh" in this way.

At last we get a cheering glimpse of the progressive capacities of our race:

"Man as to his physical nature and attributes may be of the greatest insignificance and still have a nature which in point of value is worth more than all the moons, stars and planets of the universe together. Frequently the greatest bulk indicates the lowest nature. We should always remember that God puts up the most precious things in very small packages. Again the value of a nature is frequently increased by the law of growth, an attribute of which the angelic nature is entirely destitute."

This is hopeful for man, but the poor angels, although held to be a higher order, are said to be "entirely destitute" of this blessed "law of growth." Our growth "is checked by death, but we have assurance that beyond the grave there is a continuation of this law of progression, and who can, or dare, say to what heights this nature of ours may not reach? Climbing step by step who can say that our natures may not reach even nearer to God than Gabriel and his equals?"

This inspiring "assurance" is not in the Presbyterian creed. It is of later growth, and was taught in the golden words of Channing when he made his great protest against

original sin and total depravity. Still more clearly is it taught in the spiritual philosophy, and by the blessed ones whom we call dead, but who live still and come back to us from the life beyond.

Jonathan Edwards, preaching a century ago on "Sinners in the Hands of an Angry God," said: "God holds the sinner over hell as one would hold a spider or a viper over the fire." From that fiery torment, and from the old dogma of total depravity, to Dr. Campbell's assurance of the law of progress is a long step, and the pioneers who have opened and lighted up this upward path have been and are heretics in Presbyterian eyes—Universalists, Unitarians, and last but not least, Spiritualists.

Yet we are glad that men like Dr. Campbell breathe an air made more clear and life-giving by these inspiring views. As for his confusion of thought we can wait for the mists to clear away from eyes just beginning to open. In the New Testament story of the blind whose eyes were opened they said: "We see men as trees walking!" Their newly opened senses were dim and confused, but time made all clear.

## How It Is Done in Boston.

A Boston correspondent of the Hartford Times, under date of the 13th ult., writes his paper that "the Hartford exposure of that fraud, Mrs. Beste, the pretended 'materializing medium,' came like a thunder clap out of a clear sky." He concludes his communication as follows:

The latest "exposure" is a wholly voluntary and self-made one, and it proves to be as great a sensation among the Boston Spiritualists as that of Mrs. Beste. They have erected a costly and splendid Temple here, and a local society seems to have engaged a couple of Mediums for Temple purposes. One of these was Mrs. Hatch, a noted 'materializer' who did business in stylish quarters on Shawmut Avenue. Their point was to get two 'reliable' mediums, and a Dr. Caswell and Mrs. Hatch were selected. The former, in order to avoid unpleasant mistakes, confined his materializations chiefly to very 'ancient' spirits, whom nobody knew; Mrs. Hatch didn't. By request of some friends I went to-day to see Mrs. Hatch, and she told me all about her frauds. She said, like Mrs. Beste, that she never had been a medium for a genuine materialization; all the figures she has brought out for years were frauds, arranged much as those of Mrs. Beste were arranged. She frankly and without the least reserve gave me the modus operandi pursued in her own case, and by those other mediums that she knew—and she believes they are all frauds. When she and Caswell sat together, it was she who carried in and brought away the "spirit clothing;" when Caswell sat alone, his wife's mother does it for him. (It is said the cabinet was artfully made, by a professional builder, of these things in New York; that everybody in the audience had examined and tested it, in every conceivable way, without finding any means of fraud, the back could be silently opened, in the dark, and the confederate hand in the spirit raiment.) When Mrs. Hatch sat alone, she told me she always had a friend to perform this service for her. One funny part of the play was that she generally materialized three beautiful children, all illuminated. The curtains were so drawn that these children were shown standing in the cabinet; and they came to be known by the habits of the séance room, as "the Hebrew children." As soon as they appeared, the circle would religiously and with great unctious sing, "Where, O where are the Hebrew children."

Had they only known that the aforesaid little 'Hebrew Jews' were made out of paste-board, for no price, by a carpenter named Robinson, and covered with phosphorus and luminous paint, quite likely there would have been another kind of music. Mrs. Hatch denounces with emphasis as "frauds, deceiving the people," all who claim to be materializing mediums. I believe she is very near right in this. (There is an exception here and there, but these are few indeed, and I don't know of even one genuine one who gives public sances for money. C. H.)

As the editor of the Hartford Times is a Spiritualist and a believer in form materialization, it is reasonable to presume, that he has confidence in the truthfulness of his correspondent's statement as above printed. If we are not misinformed, the aforesaid editor has sat in Mrs. Hatch's séances and at one time credited the manifestations as genuine.

This Mrs. Hatch started off several years ago as a flower medium, but was detected and thoroughly exposed by Spiritualists. Notwithstanding this exposure, well known to the Banner of Light and the Boston public, the woman has flourished. Last year we published an account of a séance held with her by Mr. C. Holland under what he called 'test conditions.' Within forty-eight hours after getting his experience in type we had an expert in the house where the séance was held. His report fully confirmed what was plainly apparent to us, that the whole affair was a gross and most palpable fraud. About the same time a prominent citizen of Boston, who is deeply interested in the phenomena and a fair investigator, offered Mrs. Hatch \$100 for a séance if she would allow a friend of his to sit in the back parlor, and another in the basement. She declined, of course, as this precaution would have spoiled her "conditions."

## Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent free until January 1st next, to new subscribers who remit \$2.50 for one year's subscription.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

Signor Campanini, who has been compelled to take a long rest, is about to return to the stage, it is said, in the full possession of his vocal powers.

## A Singular Dream.

Thomas Whitley, a travelling salesman, whose home is in St. Louis, was married at Beatrice, Nebraska, to Miss Josie Kitcher. They then went to Lincoln, and had a reception at the Commercial Hotel. Not appearing in the morning, their room was broken into at noon. Both were in bed, apparently asleep, but really unconscious from morphine. An empty two-ounce vial was found on the table and a full one in Whitley's pocket. The mother of the girl lives at Valparaiso, Neb., and had a dream the night before that her daughter was dying. Despite all persuasion, she took the train immediately for Lincoln, went direct to the hotel, and when she entered the room fainted. She had had no word from any source.

## Another Materializer Pleads Guilty.

A telegram from Strawberry Point, Iowa, says that C. E. Winans was detected personating a spirit, arrested, and taken before a Justice, where he pleaded guilty and was sent to jail in default of bail. This is the same man of whom the JOURNAL warned the public about a year or two ago. When exposed it was found he had slipped out of his clothing which had been sewed to his chair.

## Ex-Editor Roberts Sentenced.

On the 25th ult., in the Court of Sessions at Brooklyn, Jonathan M. Roberts was sentenced to imprisonment and fine for criminal libel upon Thos. S. Tice. The sentence was twenty-nine days in jail and a fine of \$200, standing committed for that number of days should the fine not be paid.

## GENERAL ITEMS.

Mr. S. C. Dodge, Mobile, Alabama, has our thanks for his photograph and expressions of good will.

Charles M. Brown, Secretary of the Ktna, Me., Camp Meeting, is making an effort to secure sufficient patronage to start a Spiritualist paper in Maine, to be called The Eastern Star. We hope he will meet with success.

Mr. and Mrs. E. Terry, of New York city, have settled down for the winter at Santa Monica, Cal. Mr. Terry writes that it is a delightful resort, on the coast, sea bathing every day in the year. Santa Monica is near Los Angeles, and some five hundred miles or more south of San Francisco.

"Two of the toes of my buried leg overlap each other and pain me dreadfully," said the wife of Jacob Berean of Marlboro, Mass. The leg had been amputated and buried one month. The husband, unknown to the wife, had the leg exhumed and the toes straightened out, and she said she knew by the relief that followed, the exact moment the act was performed.

Prof. Thomas Davidson of New York, lectured at Apollo Hall in this city on Friday evening of last week to a good audience. On the following Sunday evening he gave his lecture, "The Laocoön," in the parlors of Mrs. C. K. Sherman on Leavitt Street, to an invited company. There are many greatly disappointed not to have met Mr. Davidson, and it is hoped he may return at an early date.

Prof. John E. Purdon, a graduate of the University of Dublin, and a member of the Psychological Society of London, Eng., will answer calls to lecture on Psychological and Spiritual subjects. From what we have heard and read of the gentleman, we judge that he is fully qualified to interest and instruct an audience. He can be addressed in care of Gayoso Hotel, Memphis, Tenn.

Mr. Baxter of London, a firm believer in faith cure, recently made the following curious statement: "On a certain Monday night I found my face full of mosquito bites. Several friends kindly prayed that I should be freed of them by Tuesday morning. When I retired to my bed Jesus spoke to me and said: 'Would you not go among the people and speak for me with a swollen face?' I replied, 'If it be thy will, I will be glad to,' and that is the reason I came here with the swelling in my face. It is the working out of a Divine purpose."

The Golden Gate says that, "On Sunday morning, at the meeting of the Society of Progressive Spiritualists of San Francisco, immediately after the opening song, Mrs. E. S. Sleeper, a dear and noble-souled lady, who has long enjoyed blessed communion with her loved ones in the Spirit-world, went forward to the rostrum, and addressing the President, presented to the society, as a contribution to the building fund, a deed to city property valued at over ten thousand dollars. This is a most timely gift, and one worthy the head and heart of the generous donor. The society returned a hearty vote of thanks to the good lady, which was ordered to be engrossed, and presented to her."

Senator Leland Stanford of California, has presented to the trustees a gift-deed to property with which it is intended to found and endow "The Leland Stanford, Jr., University," on Palo Alto farm. The grant consists of Gridley, Vina and Palo Alto farms, comprising 87,000 acres, its present value being about \$4,000,000. The deed bears date of November 11th, is signed by Leland and Jane Lathrop Stanford, and witnessed by Stephen T. Gage, E. H. Miller, Jr., Nicholas T. Smith, Herbert C. Nash and Creed Raymond. It provides that the general plan for the construction of the university buildings be adopted by the trustees within two years, and is beautifully engrossed on white vellum, illuminated, after the manner of ancient manuscripts.

Mr. A. J. King of Hammon, N. J., has just returned from Colorado where he has spent the summer, and called at this office last week. He speaks well of the West, and says it is being rapidly improved.

From Raphael Tuck &amp; Sons, Fine Art Publishers, 298 Broadway, N. Y., we have received a package of beautiful Christmas and New Year cards. They are works of art, and marvels of beauty. Send in your orders early.

Mr. George Lieberknecht of Geneseo, Ill., gave us a call last week while in the city attending to business. He had a sitting with Mrs. Bishop, 79 S. Peoria Street, and was well pleased with it.

The Moss Engraving Co., New York, have issued specimen sheets of their fine engraving. There is a large variety, and those wanting cuts at this season of the year, or any other, will do well to order samples from this enterprising firm.

A section of the Milky Way has been admirably photographed at the Paris Observatory, showing about 5,000 stars, ranging from the sixth to the fifteenth magnitude. To similarly represent the whole of the Milky Way 6,000 similar sections would be required, representing 20,000,000 stars down to the 15th magnitude.

Dr. Heber Newton, in the North American Review, says: "Outside of all churches there is massing a large and ever enlarging body of the unchurched. Beneath the surface of Christendom, the amazing growth of Spiritualism is an ominous portent for ecclesiasties; since, whatever its rootings in fact or in fancy, it is thrusting itself up beneath the dogmatic platforms of the churches, and pushing hosts of men and women off into 'the open' of a free, simple, natural religion. The decay of ecclesiasticism is going on so fast that the careful observer need no longer watch the centuries in order to note its progress, the decade marking clearly the stages of this dissolution. Its causes are patent."

The Buffalo Courier is authority for the information that the Rev. Sam Jones is getting his willipus-wallapus into condition for Chicago. This may be so, but it is doubtful, else the news would have been more widely disseminated; but, if the Rev. Sam Jones has any such intention, he is advised to put his willipus-wallapus through a severe course of training. A willipus-wallapus, to do anything here, must be in good condition. Chicago is not really wicked, but those of the population who are relatively so are fixed in their theological views and hard to convince. It must be a lively and entertaining willipus-wallapus which will attract any attention here, and it must make its points cleverly and cleanly. These suggestions to the Rev. Sam Jones are made in a spirit of encouragement and good-will, and he cannot do better than to observe them. Chicago will be glad to see him. Chicago is glad to see any one who has the vim and sense to make his audience felt in any way for good.—Chicago Tribune.

E. P. Powell, formerly pastor of the Third Unitarian Church of this city, and now a resident of Clinton, N. Y., will speak before the Chicago Philosophical Society, on Saturday evening the 26th. Mr. Powell is a bold, original thinker, brilliant as well as profound in his treatment of any subject that interests him. Mr. Powell will likely remain in Chicago two or three days, and advantage should be taken of this to secure him for one or two of those parlor conversations for which he is noted. He will make a flying trip, touching at Cleveland, Adrian, Grand Rapids, Chicago, Bloomington, St. Louis, Atlanta (Ga.) and Washington. The JOURNAL would advise Spiritualist societies to secure Mr. Powell for a lecture when possible. He is a truly spiritual man, with much to say that will benefit Spiritualists. The following are among Mr. Powell's subjects for lectures: "Evolution in Parallel Lines or Co-operation in Evolution;" "Some Things Evolution has on Contract;" "Evolution and Morals;" "Our Heredity from God;" "Is the Golden Rule Workable?" "Degeneration;" "Animals and Plants on the Road (to man)."

Dr. Carlos Finlay of Havana has been experimenting on the inoculability of yellow fever. The disease was found to be transmissible only from the third to the sixth day. Out of eleven inoculations, six were successful, one doubtful, and four negative. The inoculations were brought about by the use of mosquitoes, which were first caused to sting patients suffering from the fever, and afterward allowed to sting the persons whom it was intended to inoculate. Whatever may be the result of Dr. Finlay's inoculatory experiments as against yellow fever, the ease with which a disease may be transmitted by the mere sting of a small insect is an important addition to the history of how zymotic diseases are spread.

The German traveller, Dr. Gerhard Rohlf, contends that it is unhealthy to wear woollen clothing in the tropics. It is well known, he says, that nearly all animals in Europe have a thicker coat in winter than in summer. But in Tsat, Kufra, and other hot regions of Central Africa sheep imported from colder climates lose their wool in the course of a year, and their skins are then thinly covered with hair. The lion, who at the Cape and Northern Africa has a long and thick mane, loses his mane entirely in Central Africa. These facts, argues Dr. Rohlf, prove that there must be some urgent cause for depriving animals of their woollen coats in the tropics, as in other places the same animals have for thousands of years been covered with wool, both in winter and in summer; and they give a lesson to man which he would do well to follow.







## Voices from the People.

AND  
INFORMATION ON VARIOUS SUBJECTS.

## IDLEERS.

BY HATTIE J. MAY.

Ye idlers in the field,  
What will your harvest be?  
Unplanted ground will never yield  
The fruit you wish to see.

But only earnest toil  
Can bring the sheaves of gold;  
Await! lest you in fear recoil,  
To see life's web unfold.

The sands will soon run low,  
For time will never wait;  
So work with zeal while here below—  
No words like these—too late!

This life is but a day,  
The morning sun shines bright;  
Then noon appears upon the way,  
And soon, alas! 'tis night.

O idlers what will be  
Your harvest at the last?  
What record will your spirits see  
When earthly years are past?

No blossoms fair will greet  
Your longing, wondering sight,  
No time-worn wreaths with mossy seals,  
To give supreme delight.

No gem to star your crown,  
The diamonds won by love;  
For no false glory or renown  
Shall live in realms above.

No flowers with ripened fruit,  
No thrush cheering voice;  
No willing hand to touch the lute,  
And bid the soul rejoice.

But only barren years,  
And plains with shifting sands,  
Will greet you, as you pass with fears  
To the unknown border land.

The sun has risen high,  
And yet the angels wait;  
The noonday hour is winging nigh,  
Make haste ere 'tis too late.

Fond du Lac, Wis.

## Miracle Cures.

The latest miracle cure, as far as we are aware has been performed at the shrine of St. Anne de Beaupre, in Canada, a cripple of what variety not stated) had restored to him here the strength of his limbs, and, after discarding his crutches, left the place indulging in profuse eulogiums of the Saint, and decidedly uncomplimentary remarks about the doctors at home who had failed to relieve him. Unfortunately the accounts that reach us from time to time of these miracle cures generally come from regions somewhat remote, and where a scientific investigation is not undertaken, and does not appear to be encouraged. When we consider, however, that in the town farthest removed from superstition, and the favored home of culture, the "mind cure" is now in apparently fairly successful operation, we are led to inquire whether the saints and transcendentalists have not some common mode of effecting cures. It appears indeed, that the relief experienced is always in direct ratio to the capacity of faith in the individual, and the first and essential quality of being cured is for the unfortunate sufferer actually to believe that he is cured. Persons who have no confidence in the good offices of the Saint, or the benign influence of the mind cure, had better stick to drugs and poisons, as absolute they will perform no amelioration of their ailments. We do not wish to deny that relief is sometimes experienced in a certain class of cases by apparently occult influences, but a perfectly natural explanation can readily be given for these so-called supernatural occurrences. It is solely the power and force of an intense faith that works the cure, and not any outside supernatural influence. It is entirely possible in certain individuals for this kind of faith to cause such a condition of mental exaltation and enthusiasm as to overcome long-continued functional trouble. The body appears to be transformed under the influence of the mind, even to a certain extent to the checking of morbid processes. Exactly the way in which the mind can thus influence bodily functions we do not know, but we have here a satisfactory and natural explanation of these miracle cures. Let us not, then, deny the possibility of some of the cures, although they generally come from ignorant and untrustworthy sources. If in the excitement of battle soldiers may receive painful wounds without being conscious of their existence, why may not a similar state of exaltation, produced in a different way, and with the addition of expectancy, sometimes be sufficient to remove a neuralgia?

As the mind by any means can be related to a certain pitch, pain, danger, and death itself become trivial to the body. History is full of examples of this fact. Cromwell's Ironsides, or Arabian spearmen throwing their lives away on English bayonets, all exemplify this condition. The utmost self-confidence being engendered, the greatest obstacles appear as trifles to be overcome. Why is it that a condition of exaltation and confidence produced by an intense superstitious faith be at times sufficient to send an impulse through a nerve that for some reason has long ceased to respond to natural stimulation? We must note, however, that these cures take place apparently only in functional and subjective troubles. Modern miracles are never constructive. We are yet to hear of the mind cure could restore a leg that had been amputated at the hip joint, or of such a condition of defective innervation as to preclude walking without crutches, have suddenly had their locomotion completely restored. If carefully followed up, we fear that most of these cures, except in cases of trivial functional derangements, would be found to suffer relapse when the mind cure was abandoned, and they had somewhat subsided. The most diverse agencies, from a patient liver regulator to a kidney or corn cure, doubtless produce a mild subjective exhilaration as long as the faith holds out, particularly if they are otherwise harmless. At any rate, the quick medicine business will continue to thrive until the masses are cultivated up to a point where having faith in nonsense. The religious condition and other influences of benevolence can also be placed beside modern cures as far as their method of operating is concerned.—Medical Record.

## Spiritualism in Philadelphia.

The First Association of Spiritualists of Philadelphia, is still pushing forward, and holding meetings every Sunday in the large hall, 510 Spring Garden St. Mr. J. Clogh Wright is our settled speaker for the present year, and whose able and scholarly lectures are occasionally published in your paper. It is a pity that more of them can not be written out and published for the benefit of the many readers of your widely circulated JOURNAL. The First Association has secured permanent grounds for the holding of its yearly camp meeting. The grounds are admirably situated for our purpose, there being plenty of shade and open ground for building, etc.; fine spring water; good boating, etc., and only about forty minutes' ride from Philadelphia. The balance of ground, reserved by the Park Association, will be laid out in building lots. It is on high ground overlooking the city, and is a fine place for a residence. We hope all spiritualists and liberal minded friends of the same will take stock, and if they do not wish to build, the stock itself will double itself in two or three years. The lots are to be \$2000 stock, and price of lots \$100. Two shares of stock, paid up, will buy a large building lot. There is about 400 building lots and it is the intention of the company to make it a home for Spiritualists. No liquor will be allowed to be kept or sold on the grounds at any time, and where no liquor is, there is always good order. Read the prospectus which appeared in the JOURNAL of Nov. 14th and 21st. See the terms of taking shares, and send in the money to the Secretary, for as many shares as you will take. We hope the friends in every section of the country—west, east, north, south—will come to the camp. Even stockholders from the first to last all share equally; each one has to pay fifty dollars before he can get his certificate. Recording Secretary of the First Association of Spiritualists, Philadelphia, Pa.

## MR. J. J. MORSE.

To the Editor of the Religio-Philosophical Journal:

Mr. J. J. Morse, the eloquent English orator and transcendentalist, came to win golden opinions from all who listen to the very able discourses which are given through him at the Church of the New Spiritual Dispensation. By invitation of the energetic President of the Ladies' Aid Society, Mrs. Brundage, Mr. Morse was invited to give some of his personal experiences as a medium before this Society in the parlor of the Church on Thursday evening, Nov. 13th. It was a most interesting gathering, and among those present were Hon. A. H. Dalley and wife, Prof. Smith and wife, Mr. J. A. Wilson, Dr. and Mrs. Comings, Mr. and Mrs. Barton, Mr. S. B. Nichols, Miss Beebe, Dr. V. P. Slocum, Newman Weeks (of Rutland, Vt.), Mr. and Mrs. Southern, and many others.

Mr. Morse said that most of those who were present knew that he was not in his normal state a public speaker; that his early education had been limited to a few months' schooling. Loving both his parents, his mother passing to spirit-life when he was but four years old and his father also passing to the eternal home when he was only nine years old, he was left to the cold charity of relatives, and his early boyhood was a sad one. His father's death in the autumn of 1868 his attention was called to the subject of Spiritualism, but not in a way to make a favorable impression upon him, although in the light of his mediumistic experiences in later years, he now feels that his mother and other spirit friends had guarded and shielded his life. In religious matters he had become a confirmed atheist, his reason revolted at the claims of the Church, and into the shop of a Mrs. Hoppes in the fall of 1868, for some buttons, the lady was conversing upon Spiritualism, and he overheard some of this conversation, and he found that she was a Spiritualist, and this lady named him some books giving an account of D. D. Home's mediumship and also of the Davenport Brothers. The reading of these narratives excited his interest, and on returning home he asked the question of his mother, and she told him that she was directed to a Mr. Cogman's where circles were held regularly. He related how two persons were influenced to speak, and he began to feel strange sensations, which were of a peculiar and indescribable character. He felt as if a large hand had struck him a heavy blow with the extended palm on the top of his head. He instantly turned around to see what had taken this liberty with his crown, the room being lighted with an ordinary paraffin lamp in full light. Observing every one in their seats, and no one behind him, he was a good deal astonished. His strange sensations continued until his brain felt as if it split in two halves, and into the cavity thus created a shower of burning sand seemed to be poured, which trickled through him from his spirit head to the tips of his fingers and toes. These sensations were succeeded by an intense desire to give a tremendous shout. The muscles of his throat, lungs and mouth all seemed intent upon giving out this uncontrollable ejaculation.

While this mental struggle was going on, he tried to rise up and shake this feeling off, but to his horror he was a fixture. His eyes were closed, and he was unable to see his mother, who stood before him. The internal desire to shout prevailed, and a goodly whoop was the result. He then seemed endowed with another personality, which for the period of three quarters of an hour raised a horrid din. He shouted, he rolled around the room, and swore, and as if to render his position more uncomfortable, he was perfectly conscious of these ungovernable actions. The more he tried not to do these things, the more perfectly were they accomplished. After three-quarters of an hour the influence left him and he sank exhausted on the settee. On going home that evening his employer said: "Why, James, you look very ill." He replied, "Yes, sir, I feel so." Disbelieving in Spiritualism and mesmerism, and not understanding trance mediumship, he was utterly at a loss to account for the phenomena he had just experienced, and at last he went to bed with the morbid conclusion that he should soon become a fit subject for an insane asylum.

The next day while cleaning pewter pots with moist sand, he felt a strange influence seize him. He was impressed to write with his finger in the sand, receiving a communication from his mother, but after she had written this message, full of love and affection, he could not help but thought it was all imagination. When an opportunity occurred again to attend a circle, he tried not to resist the desire to be present. He was again controlled, but this time in a more orderly manner, giving a discourse of some forty minutes. He continued to attend this circle and was developed rapidly. He became clairvoyant, and could see and describe spirits. He became acquainted with Mr. R. B. Bates, a medium and clairvoyant, who gave him a position in his spiritual infirmity until 1872, when he resigned to enter the public field as a lecturer.

Mr. Morse spoke in the highest terms of his controls. He says they never command, but when he has followed his impressions or their advice, it has always been well. When he has departed therefrom, things have gone wrong. He said that he had learned to love his controls, or the two he is most familiar with. These are the Strolling Player, who was a traveling actor, and Tien-Sen-Tie, who claims to have been a Mandarin of the second grade in the Chinese Empire. Certainly he is a spirit of exalted wisdom and has his medium in good subjection.

S. B. NICHOLS.

Brooklyn, N. Y., Nov. 20, 1885.

## The Church of the New Spiritual Dispensation.

To the Editor of the Religio-Philosophical Journal:

Mr. J. J. Morse's subject for his morning discourse, Nov. 22, was "Spirit Communism, its use considered." Preceding it, he read from the Scriptures an account of the feast of Pentecost, and of the power of the Holy Ghost, as it was then termed, and also read other passages from the New Testament describing the gifts of the Spirit. The following is a summary of the subject he spoke in substance as follows: "The subject for our consideration this morning is naturally an important one to believers as well as to skeptics and investigators; and as you look over the wide range of questions in philosophy, which are more or less affected by this fact, you are met with the inquiry: 'What good will spirit communion do if we admit the fact? What effect in solving the complex problems of life?' If this fact is properly understood it will be of great value to the world; if not, then it will pass into oblivion. We believe that it is to lift millions in the future into a sublime faith and to a full knowledge of an eternal life.

"The cold, physical scientist will say: 'More sentiment. You cannot see a spirit with your physical eyes; you cannot hear with your physical ears.' The skeptic will say: 'What effect in solving the complex problems of life?' If this fact is properly understood it will be of great value to the world; if not, then it will pass into oblivion. We believe that it is to lift millions in the future into a sublime faith and to a full knowledge of an eternal life.

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have to admit the facts, for if they would find 999 out of every 1,000 of the phenomena could be explained by natural causes, and the one fact in the 1,000 stands clear, demonstrating the continuity of life beyond peradventure.

If the scientist will give the same patience in investigating the spiritual phenomena that he does to hunting for the lost leg of a mammoth, he would find far greater benefit to humanity as the result of your study, carefully nurtured and cared for, in this fact in the spiritual garden of your soul, that your loved ones are not dead, but present, living, conscious, sentient beings, and that their love has not ceased with their entrance to the beyond.

"When the home circle has remained unbroken your thoughts and affections have been centered in this life, but when death comes and takes the fairest flower to your flock, then the old belief fails to satisfy the aching void in your heart. You cannot have faith in the goodness of God who would thus sever the most sacred ties of your life. Spirit communion comes to fill this aching void with a new joy, a new hope and a new life, and the loved one comes to you and is able to grasp you by the hand and whisper into your soul loving words that are life and love. In a living, abiding faith in God and the ministry of his angels. Overt the chasm of death it grasps you by the loving hand and demonstrates to you beyond all doubt a glorious realization of the immortal life, and you are face to face with your loved ones. You know what all this means, and the joy unspeakable is yours, and with a spirit communion has brought the grandest blessing that could come to you. What is the use of this communion in the world at large? It is an answer to a necessity in the world, and an outcome of your 19th century civilization. Was it forced by man's necessity? or was it brought to the world by a united and intelligent effort of associated spirits? Intelligent spirits have watched from the spirit side of life this effort in your nation for a greater political and spiritual freedom, and in its wider scope you can perceive how spirit communion is the incentive and promoter of such growth. The more intelligent men and women in this country begin to feel this influx of spiritual communion in clearer and better comprehension of political and spiritual freedom, for they feel the law of the inspiration in the incentive to nobler lives, a loftier patriotism and a more glorious spiritual knowledge. This can be traced to a direct inspiration from the Spirit-world—a release from religious bigotry and superstition.

"Spirit communion is as old as your planet, but it needed your age and your nation to understand its scope and beneficence. It is the blending of the two worlds, and a greater unity in the lifting of humanity to a greater political and spiritual freedom, such as the world has never before witnessed; and in this uplifting all must feel its benign influence. It brings human souls closer together, to aid and succor the poor and sinful, and distressed of earth. It unfolds the love of all humanity into closer bonds of brotherhood—the pure and good of the world, and the lowly and sorrowing. It is the lifting of humanity to a greater political and spiritual freedom, such as the world has never before witnessed; and in this uplifting all must feel its benign influence. It brings human souls closer together, to aid and succor the poor and sinful, and distressed of earth. 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## Extraordinary Visitation.

To the Editor of the Religio-Philosophical Journal:

During the memorable contest between Hayes and Tilden as to who was entitled to the Presidential seat, and when there was so much bad party blood, which threatened to culminate in general blood-letting, and immediately after the commission had decided by a vote of one majority in favor of seating Mr. Hayes, I was visited by the spirit of a great and distinguished Confederate General (for prudential reasons I withheld his name), who was introduced to me by a spirit friend, announcing his full name. There were a dozen other persons present, who will vouch for the truth of this statement. The General addressed us in a clear, and eloquent tone of voice, on the ordeal which the Nation had just passed through. Among other things which he uttered, he declared his intense anxiety for the settlement of the question without bloodshed, remarking that he loved the Southern people who had had enough of war. He further stated that General Washington and all the patriots of the revolution of 1776, had been hovering around the Capital of the Nation, pleading the effort at the settlement of the controversy, and they had dispatched thousands of spirits all over the country to impress the people in favor of a peaceable solution of the disturbing subject. He further disclosed that the Spirit-world had decided to seat Mr. Hayes, for the reason that it was such a short time after the close of the war; and, as to Mr. Tilden, being his election principally to the disloyal part of the country, that, to seat him, the loyal elements would become more incensed, and conclude they had lost what they had gained as the supposed results of the war; and they would have regarded with just suspicion Mr. Tilden, if as president, he had removed the troops from Louisiana and South Carolina. He stated that Mr. Hayes would do that very thing, and that the loyal element of the country would acquiesce in it.

I was born and raised at the South in the same neighborhood as the Confederate General, but had not met him for a third of a century. At the time he honored me with the astral visit, I supposed he was talking to me as a spirit who had forever cut loose from his mortal body, so I did not propose to him any question. But, after the visit, and making inquiry, I found that the General still lived in the flesh. Not knowing then or since how he would regard this subject of his curious visit, I have never written him about it. I learned, however, from both sides of the line of communication that the General was intensely exercised over, and anxiously in favor of a peaceable settlement of that disturbing issue. On the Spirit side of life, they say his spirit left his body for the purpose of giving vent to his intense pent up feelings, and to express his congratulations and gratitude in the presence of mortals and immortals in the peace that the settlement of the question had brought about.

I trust it will not be inappropriate for me to add that herein lies what we denominate the providence of God. In all the great concerns of life, whether as nations or individuals, our destinies are shaped by spirits acting by and through natural laws of the infinite Creator.

Washington, D. C. JOHN EDWARDS.

## A Help to Good Digestion.

In the *British Medical Journal* Dr. W. Roberts, of England, discusses the effect of liquors, tea, coffee and cocoa on digestion. All of them retard the chemical processes, but most of them stimulate the glandular activity and muscular contractions. Distilled spirits retard the salivary or peptic digestion but slightly when sparingly used. Wine were found to be highly injurious to salivary digestion. On peptic digestion all wines exert a retarding influence. They stimulate the glandular and muscular activity of the stomach. Effervescent wines exert the greatest amount of good with the least harm to digestion. When one's digestion is out of order everything goes awry, and, as in the case of T. T. Seals, of Belaire, Ohio, who had had dyspepsia for years, the digestive apparatus is kept in apple-pie eating order by Warner's Peppermint Cure, the best appetite producer and regulator in the world.

Tea, even in minute quantities, completely paralyzes the action of the saliva. The tannin in strong tea is injurious. Weak tea should be used, if at all. Strong coffee and cocoa are also injurious if used in excess.—*The Cosmopolitan*.

While three line-men were at work at the top of a telegraph pole near New Haven a thunder cloud, emitting zig-zag arrows of lightning, came toward them. Soon a current from the surcharged cloud came flashing along the wire and the men were given a dreadful shock. The man who was standing highest was struck senseless, and falling, was caught by the others. Upon the last skin of the stricken man's chest were three parallel marks. In spite of his injuries he recovered within an hour.

We accidentally overheard the following dialogue on the street yesterday:

Jones. Smith, why don't you stop that disgusting hawking and spitting?

Smith. How can I? You know I am a martyr to catarrh.

J. Do as I did. I had the disease in its worst form but I am well now.

S. What did you do for it?

J. I used Dr. Pierce's Catarrh Remedy. It cured me and it will cure you.

S. I've heard of it, and by Jove I'll try it.

J. Do so. You'll find it at all the drug stores in town.

Dr. Pierce's "Favorite Prescription" is the debilitated woman's best restorative tonic.

G. M. D.

Walking down Broadway is very pleasant when you feel well, and I—K— never felt better than when my friend asked him how he got over that severe cough of his so speedily. "Ah, my boy," said T—K—, "I used Dr. Pierce's Catarrh Remedy. It cured me and it will cure you."

S. I've heard of it, and by Jove I'll try it.

J. Do so. You'll find it at all the drug stores in town.

Dr. Pierce's "Favorite Prescription" is the debilitated woman's best restorative tonic.

They make good coffee in Guatemala. A traveler says he never drank as good elsewhere. It was simply the essence of the berry—a dark brown, thin liquor, kept in a closestoppered decanter. In a spoonful or two of this liquor is added hot water from an earthen jug. The decoction is then indeed worthy of the gods, something never dreamed of even in Paris.

From Col. C. H. Mackey, 33d Iowa Infantry: I have derived more benefit from Ely's Cream Balm than anything else I have ever tried. I have now been using it for three months and am experiencing no trouble from Catarrh whatever. I have been a sufferer for twelve years.—C. H. MACKAY, Sigourney, Iowa, Feb. 22, 1882.

For three winters I have been afflicted with Catarrh and Cold in the Head. I used Ely's Cream Balm; it accomplished all that was represented. T. F. McCORMICK (Judge Common Pleas), Elizabeth, N. J. Price 50 cents.

Ireland is making an effort to regain her old fame as an egg-producing country. A poultry farm has been established in County Meath and stocked with the Houdan fowl and the Rouen duck, and the fowls in the neighborhood have been encouraged to raise poultry by the gift of setting eggs, to which is attached the condition that one-half the brood is to be returned to the farm. The experiment has so far worked well.

The most stubborn cases of dyspepsia and sick headache yield to the regulating and tonic influence of Hood's Sarsaparilla. Try it.

The French lady doctors have cried the day. Henceforth the female medical students will be *medicamentales* *in* *interior*, and as such they will be admitted to hospitals on the same terms as their male colleagues. Sixty aspirants to the M. D. degree are at present residing in the vicinity, among them a young page, who is said to be one of the most serious students in Paris.

Phillips Daryl, a French essayist and critic, says of Oliver Wendell Holmes: "Everybody who speaks English on the planet has been enjoying for the past thirty years the superior productions of the Boston Francophile, and yet the Latin world remains ignorant of him."

## BALDNESS. GRAY HAIRS

If you are troubled with a diseased scalp, if your hair is falling out, if it is weak and thin, or if you have become bald, your hair may be restored to its original healthy condition and color by the use of Hall's Hair Renewer. This efficient remedy combines the most desirable qualities of the best preparations for the hair, without the use of any objectionable ingredient. Mrs. Hunsberry, 344 Franklin ave., Brooklyn, N. Y., after a severe attack of erysipelas in the head, lost her hair so rapidly that she soon became quite bald. One bottle of Hall's Hair Renewer produced a new growth, as soft, brown, and thick as in youth.

## HALL'S VEGETABLE SICILIAN Hair Renewer

Is not a dye, nor does it contain any coloring matter whatever. It restores the hair to its original color by exciting the scalp to a natural, healthy action, and is, also, an efficient remedy in cases of scalp disease. Walter Burnham, M. D., Lowell, Mass., writes: "Having, by accident, seen Hall's Vegetable Sicilian Hair Renewer used for restoring the hair, where inveterate eruptions had resisted various kinds of treatment, I found that not only was the hair restored to its natural beauty, but also the disease of the scalp was completely cured. I have since recommended the Renewer, frequently, in similar cases, and always with the same success."

The beauty and vigor of the hair is easily maintained by the use of Hall's Hair Renewer. Mrs. Susan H. Scott, Stoddard, N. H., writes: "The Renewer will certainly restore gray hair to its original color. I have used it ten years, and it has given perfect satisfaction. It keeps my hair in splendid condition." Mrs. E. M. Rittenhouse, Humboldt, Kansas, writes: "I have used Hall's Hair Renewer for years. It keeps the scalp clean and healthy, the hair dark and glossy, and produces a new and vigorous growth."

J. B. Duncan, Laredo, Texas, writes: "For a number of years my hair had been growing thinner, until at last I became quite bald. The use of two bottles of Hall's Vegetable Sicilian Hair Renewer has restored to my head a fine, healthy growth of hair." J. J. Erickson, 4 Chestnut st., Charlestown, Mass., writes: "When I commenced the use of Hall's Hair Renewer, the top of my head was perfectly bare. I am now using my fourth bottle, and my head is covered with a nice growth of new hair."

## Hall's Hair-Rewriter,

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For Sale by all Druggists.

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Its People, Crops, Weather, Lands, Schools, Legislation, Railroads, Markets, its Politics, its Development, the Trial of Prohibition, and its Future, will be found in the WEEKLY CAPITAL AND FARMER'S JOURNAL, an 8-page, 56-column Paper, published at the capital of the State, sent six months for 50 Cents, one year for \$1.00. Address, J. S. HUBBARD, Topeka, Kansas.

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The sweet gum, as gathered from a tree of the same name, growing along the small streams in the Southern States, contains a stimulating expectorant principle that loosens the phlegm, producing the early morning cough, and stimulates the child to throw off the false membrane in croup and whooping-cough. When combined with the best of medicinal principles in the mullein plant of the old India, forms TAYLOR'S CHEROKEE REMEDY OF SWEET CUM AND MULLEIN, the finest known remedy for Coughs, Croup, Whooping-cough and Consumption; and, so valuable, any child, if placed to take it, ask your druggist for it. Price, 50c. and \$1.00. Walter A. Taylor, Atlanta, Ga.

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## Don't Forget Xmas



is coming. Friends at home cannot be forgotten and distant relatives should receive some token of cheer. What shall it be? No one would recommend the following. Both decided novelties. Art and literature combined. Better than a mere Christmas card. AROUND THE YULE LOG, or what the poets say about Christmas. Compiled from the writings of J. G. WHITTIER, J. G. HOLLAND, W. M. BRADSHAW, J. K. KIMBLE, "H. H." ALFRED, T. H. THORPE, PHILIP CARY, and ROSE H. THORPE. Price, 25 cents.

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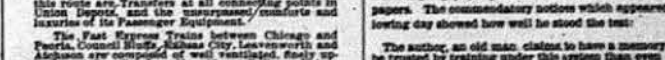
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Is the direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made in Union Depots for all points in the Territories and British Possessions. Over this route Fast Express Trains are run to the watering places, summer resorts, pleasure localities, and stopping places of the Northwest and Minnesota. It is also the most desirable route to the rich wheat fields and pastoral lands of the West.

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Gold Band Moss Rose Dinner Set, or Gold Band Moss Rose Tea Set, or Gold Band Moss Rose Coffee Set. For full particulars address THE GREAT AMERICAN TEA CO., 150 N. York St., New York City.

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These baths are a great luxury and most potent curative agent for all forms of Rheumatism, Gout, Gravel, etc. Their influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself.

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The author of this work was put to the severest possible test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test.

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—Chicago Inter-Ocean.

We cordially recommend it to all persons of failing memory as the best book obtainable on that subject.—Inter-Ocean.

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(Continued from First Page.)

sacred office and a solemn responsibility. A glorious work may thus be done in the world's redemption and growth. May God and the good angels help all our mediums! May they be wisely taught the laws of self-protection and self-help. May all exposed and demoralized ones be lifted out of their unhappy surroundings and be taught to work only for the good. May all the channels become pure, that living waters may flow freely to the thirsty ones of earth!

## MISS PINKIE.

In Commemoration of the Twenty-Fifth Anniversary of her Services.

To the Editor of the Religio-Philosophical Journal:

On Saturday, Nov. 21st, a number of the old friends of Mr. and Mrs. Maynard came together at their charming residence at White Plains at the invitation of Miss Pinkie, the messenger control of Mrs. Maynard, in commemoration of the 25th anniversary of her services in that capacity. All arrangements for this gathering of friends had been claimed by Pinkie as her special prerogative, and the claim having been allowed, she exercised it, and her instructions and requests were complied with, one of which was an invitation to your scribe to be present. Never having met Mrs. Maynard I was desirous of doing so, but did not just see how I could get away for the day, and had given up all thought of going, but at the eleventh hour Pinkie prevailed, and I went, saw and was conquered.

A party of friends left this city on the 11:30 train for White Plains, among whom I noticed Mr. and Mrs. Henry J. Newton, Mr. and Mrs. J. Morse, Mrs. Mary Fenn, Mrs. C. M. Suter and daughter, and others. The party were met at the depot at White Plains by Mr. Maynard with his carriage and conveyed to his home, where we found other friends who had preceded us, and still others came later. Each guest was presented with a knot of pink ribbon through which a fragrant pink had been thrust, with a request to wear it on their breast. This was one of Pinkie's orders that had to be obeyed before we could gain admittance to her presence.

We then entered the drawing room where we found Mrs. Maynard sitting in a rocking chair. I had understood that she was an invalid, but was not prepared to find her in so helpless a condition. With her limbs distorted, disfigured and rendered unserviceable from her rheumatic sufferings, she was quite unable to arise to receive us, but under all this affliction we found her cheerful, and her face radiant with joy at this expression of regard and love, by her assembled friends who had come to testify their regard and high esteem for her as a woman, and to express their approbation of the faithful service of herself and controls in the cause of Spiritualism, especially as to Pinkie, who had called us here to commemorate twenty-five years of service faithfully and lovingly rendered.

After the mutual greetings had been exchanged and social converse had progressed for a time, Mr. Newton led the conversation to a discussion of the unfoldment and advancement of humanity, questions or suggestions being occasionally interjected by others.

Mrs. Maynard became much interested, but having of late become quite deaf, could not readily hear all that was said, and at her request one of the gentlemen present took a chair at her side and discussed briefly the principle of evolution from the postulate that there can be but one Infinite Supreme Being, of which all objective things are finite expressions, man being the cosmic finite expression of the infinite. Mrs. Maynard fully coincided with the positions assumed and ideas advanced, and declared that her illness had so long debarr'd her from attending public discussion, that to hear such views stated was a great treat to her.

It was now about three o'clock and the guests adjourned to the dining room where a bountiful dinner had been prepared for their comfort and enjoyment. An hour was passed here quite to the satisfaction of all, and on leaving the dining room the company assembled in the parlor to afford Pinkie an opportunity to welcome her friends, both old and new ones. In a few moments after all had been seated and a song had been sung, Pinkie had full control of her medium, and in the childish language that first she used, and which then was natural to her because she was then a child, and which, seemingly from habit, she still continues to use when speaking through her medium, she welcomed each and all, and gave expression to her pleasure at our presence.

She informed us that her many friends on the other side of the curtain, had that morning given her a reception in commemoration and recognition of her twenty-five years of service as messenger spirit for Mrs. Maynard, and then kindly told us something about herself. She said that she was the daughter of a Mexican Indian chief, her mother being, as I understood her, a half-breed.

At this point the presents which were various and numerous, that had been brought for Pinkie by her loving friends, were presented to her, but she could not reach out the crippled hands and arms of her medium to receive them, but as they were held there before the closed eyes of Mrs. Maynard, Pinkie commented upon the appearance of each, and expressed her pleasure for the gifts and thanked the givers.

Suddenly she left her medium much to our surprise as we were at the time conversing with her. In about two minutes she returned and assumed control as suddenly as she had dropped it. She informed us that she wished a spirit friend who was a messenger for a medium in Boston to see her presents, and she had been to Boston for her, and had brought her back with her. Pinkie said much more, but finally said good-bye, to give other controls an opportunity to come and talk with us.

The next to control Mrs. Maynard was Dr. Bamford, who passed on some fifty years ago. He formerly controlled this medium to give public lectures, and his peculiar manner of speaking when in earth life, which he preserved fully as a controlling spirit, readily identified him to all who had ever known him while in earth life.

It had been some years since he last controlled this medium, and he seemed quite surprised to perceive her physical condition. He expressed his pleasure at having been called and conversed with those present in a familiar sort of way for some time.

Among other things he said that the first man he met when he got on the other side, was one of his old patients who came up to him and shook his fist in his face and said he had murdered him; to which Dr. said he replied, that it might be so, but if he did, he did it scientifically and professionally, and in the whole probably did society quite as great a service in killing him as he would have done in curing him. He said that he knew now that he had killed a good many,

and cured some, but he did the best he knew how, and that none could do better.

He was followed by War Eagle, another of her controls, in a few well chosen words in which he conveyed his thanks to the friends present for their remembrance of him, and especially for their remembrance of Pinkie.

Then a spirit who only occasionally controls this medium, and who gives the single name Marie, came, as she said to speak words of greeting and cheer to those who had come from beyond the seas to give voice to the children of earth for their enlightenment and advancement.

In language eloquent and touching she spoke for them the kindly sympathy and love of all, to help them bear the trials and burdens that ever rest upon those who carry the standards in the advance ranks of truths that are new to mankind, truths that show the fallacy of what the masses have cherished and loved as true and enduring.

Mrs. Maynard now expressed a desire to listen to the controls of Mr. Morse, saying that shut out as she was from the world, by her physical infirmities, it would be a great pleasure to her to listen to their words.

Mr. Morse took a position at the side of Mrs. Maynard so that she might hear the words spoken, and gave himself up to the influences that speak through him. He was soon controlled by the spirit who delivers the lectures in public, who spoke for some fifteen minutes feelingly and tenderly, with words of approbation for the faithful services that have been rendered to the cause of human progress by Mrs. Maynard, and the spirits who form her band.

He congratulated all upon their presence there, saying that such social gatherings for the interchange of loving thoughts and tokens of friendship and kindly regard, were all too few in this work-a-day world of ours. He said that if we should come together oftener, we would know each other better, and life would be brighter and more cheery, and we should all be the better and happier for these relaxations from the cares of life, which would afford an opportunity for our affectionate natures to blossom and bear fruit. He said before leaving, that he would retire to give place to one of his fellow workers, with this medium, who would talk to us for a time.

[Our correspondent here gives at length an account of some pleasantities, which, however amusing to those participating, would not be entertaining to the general public.—Ed. JOURNAL.]

The company then repaired to the dining room where tea was served, and at 7:40 P.M. those who returned to New York, bade Mrs. Maynard and those who remained adieu, and took the eight o'clock train for the city, each one feeling that it had been good for them to be there.

JOHN FRANKLIN CLARK.

New York City, Nov. 23, 1885.

## SPIRITUAL ANTHROPOLOGY.

A Lecture Delivered by J. Burns, at Pendleton, England.

## PERSONALITY AND INDIVIDUALITY.

The physical and metaphysical man, the person and the individual, are of the earth; and those passing out of the body in these states do not attain to a truly spiritual plane of life. Though personally in the human form, a man may in actions be less than human, and in the disembodied state occupy a sub-human grade of being. To the seer such ones appear in the form of their ruling passion, which has probably given rise to the reports of devils and elementaries being seen. But, apart from the results of a vicious life, an "elementary" is a disembodied being, human in form, but more in sympathy with the cosmic than the mental plane of existence. These are the slaves and laborers of the invisible state, men who on earth would "rather saw a cord of wood than write a letter," or forge an anchor in preference to saying the Lord's Prayer. They are possibly better men than those whose profession is to write or pray; and it is ignorance and self-conceit that relegates them to an inferior position in the scale of spiritual-being. In the day when real aid is needed, these are the spirits that come to the rescue of toiling, suffering humanity. On this personal plane are the Indians, in close sympathy with cosmic life; and many mediums know how grandly healing, helpful and faithful they are in all that concerns the practical affairs of life. They are not learned in the tricks and sophistries of civilization; but they possess a knowledge which is founded on truth, and is therefore more preferable.

The disembodied who are on the personal plane are earth-bound; but this term is capable of qualification. One's efforts may be on the earth-plane, and yet life may be useful, agreeable and progressive. The truly earth-bound spirit is the one who has so outraged his inner being, that it is paralyzed when he leaves the body, and he is utterly helpless and almost unconscious, being alike different in body and mind. There is no soul, no life; and for the time being such a spirit may be appropriately termed "lost." This state has recently been elucidated by Mr. Smart's essay which appeared in the *Medium*.

But the disembodied individuality, though highly cultivated, may be bound on earth as slavishly as the boor or the sot, but in another manner. The mind being, as we have seen, an earthly product, which may be false, conventional and inconclusive, is a veritable sandy foundation on which to build our conceptions of existence. How many spirits return and tell us how much they had to unlearn when they went to the Spirit-world, and how hard it was to get rid of earthly errors before they could make any real progress. But there are many who are utterly unable to undergo this reformatory process, and their condition in the disembodied state is therefore stationary. It may become stationary however at various points in development. A spirit may learn much on some matters, and yet, still retain the same impress of mind in regard to certain other matters, to which it will attempt to bend every new acquirement. We frequently see this on earth, when a man adds many brilliant qualifications to his mental stock, but remains bigotedly inflexible on some religious dogma. Thus the great Faraday, so illustrious in science, was attached to a standstill and obscure sect called Sandemanians.

## ALL SPIRIT-CONTROLS NOT "SPIRITUAL."

The most of the communications received through mediums emanate from the mental plane, they do not come from the spiritual plane at all, truly so called. A spirit controls a medium, and what he says is recognized as coming from the "Spirit-world." This is frequently a great mistake. It comes from a human being that has lost his body by what is called death, but what he says is strictly of the earth, because the disembodied one is not developed in the spiritual degree, but only on the mental plane; hence all you get from such a source is the conventional

thought peculiar to the short-sighted human mind, and wholly untrustworthy as a standard of truth. The spirit may have clairvoyance, and may be able to see farther into worldly affairs than you do; but it is all of the earth notwithstanding. The spirit can however teach us one great fact, and that is, that man continues to exist after the body has been laid aside at death. That is the sum total of the grand lesson of spirit-communication on the individual plane; after that we must commence work to think out truth for ourselves, and thereby prepare to become the subjects of a higher inspiration. Ratiocination and argument are mental not spiritual acquirements, and this kind of thing enters largely into the most noted mediums' utterances, thus indicating the nature of the plane, of development and controlling source.

## EARTH-BOUND SPIRIT CONTROLS.

We have much to fear from the teachings that emanate from this earthly plane. In some respects an enlightened human is more capable of teaching these spirits than to be taught by them. All sorts of theories and fancies flow from this large, invisible warehouse of mental rubbish and old clothes, which have been accumulating since before the dawn of history. It would seem that there are old curiosity shops in the invisible state, in which all venerable follies are carefully stored away, to be brought forth from time to time as the silly, gaping crowd make demand.

And that this demand is constant, the subjects weekly proposed to mediums to discourse upon is ample evidence. They are almost inevitably asked to substantiate, explain and apply some theological dogma. And the "spirit guides" are most frequently quite equal to the task. An imaginary character or event is dwelt on with all the profundity of a reliable fact or an eternal truth. Re-incarnation, Buddha, Christ, the Virgin Mary; the stories about the birth, life, death and resurrection of Jesus; Adam, Cain, Satan, and angels of all names and natures are far better understood and discussed than these same mediums and their spirit guides know themselves or one another.

Now it would be an insult to heaven to suppose for one moment that all this trash comes from the Spirit-world. There is no need of going so far for it; this world is already deluged with it. The speeches of the guides on these threadbare theological rags are made up in part of the thought sphere of their human surroundings, which gives a "condition" for the control of spirits who are earth-bound on the mental plane, and who have not yet outgrown the absurdities that they indulged in during their earth-life. But the greatest stumbling-block of all in the way of truth, is when a medium has in his own mind a sneaking regard for some form of theological dogmatism; or there may be a tendency in his or her mind to win the favor of some patron who has conferred some slight advantage or distinction. On this account the utterances of our most celebrated speakers vary exceedingly; and the intellectual auspices under which a lecture was given, can be very easily determined by a careful examination of its composition.

Perhaps, in a practical sense, it is necessary that all this thrashing out of dusty theological cobwebs should be undertaken; but there is a great difference in the way in which such questions can be treated. The dogma may be explained away, and the truth which it may be supposed to represent stated in its place. This is useful and progressive, and is largely adopted. On the other hand the myth may be carefully guarded, and instead of being broken into fragments the old vessel may be honored with being made the receptacle of the New Wine, with the implication that were it not for the hideous old image the New Life of to-day could not be. This is the most reprehensible way of treating such subjects, and is an act of unfaithfulness to the trust imposed upon the true servants of the New Dispensation.

Before we can get anything from the spiritual realm we must first develop the spiritual state in ourselves. It is impossible to grow strawberries on a barren rock, devoid of soil and moisture. The spiritual soil must exist within us before seeds of spiritual truth can germinate there. All truth-lovers and true friends of Spiritualism should carefully dissect every statement that purports to come from the Spirit world, and receive nothing as truth but that which commends itself to the truth-loving mind as genuine. The Cause requires a complete reformation in this respect, and it can only come from an active desire for truth on the part of individuals. One soulful, truth-loving mind in an audience may enable the truth to be spoken through a medium, who might otherwise waste the time with common-place platitudes. No man or woman is therefore unimportant in the work of Spiritualism. You may do more for the truth without speaking a word, than the medium who gives the discourse, because your presence may afford the only condition whereby the truth can be spoken on that particular occasion.

## THE APPEARANCE OF SPIRITS.

As to the form in which spirits appear, much might be said, and yet the subject might still be left in abeyance. All material things and phenomena are said to be transitory and delusive. The first they undoubtedly are, but the latter only to those who do not know the divine purpose of Matter, as the vesture of the Infinite, and fail to see that the appearance is a symbol indicating a spiritual state. No man mistakes a stone for a loaf, or a scarecrow for a man. Nothing is delusive when we examine it properly. A vast deal of nonsense has been talked by charlatans and superficial people, as to the non-existence of spirits, because the forms in which they appear are "shells," transitory and "delusive"; they may be both of these things, and yet be equally reliable and substantial as the persons who object to them.

The word "person" means a mask, a shell, a thing "spiritually" lifeless in itself, but representative of a something which is invisible, and therefore would not otherwise be cognizable. But a man's person may be falsely representative, and act the part of a delusion in place of an indication of truth. You may possess a man's body, and his falsely given word with it, and yet not have his fealty, his real help and adherence. The love, the desire, the purpose of his mind may be elsewhere; you think you have the man, but it is only a "shell," a phenomenal "delusion," that you are possessed of.

In the disembodied state, this ability to appear is much more abundant than in earth-life. In the nature of personality it is only possible for us to be and appear where our body actually is. On the metaphysical plane we can be and appear wherever we are associated on the mental plane, if there be any one present who has the faculty to perceive us; though in that mental state we may not be able to penetrate into superior spheres. Hence it is, that wherever our influence is, there we may be individually seen. This is illustrated by psychometry, but it cannot be assumed that the individual actually is in

all places where his impress may be perceived. There is evidently a wide difference between the qualities of the appearances observed by seers. Some may be mere subjective impressions, caused by the negative state of the psychometrist.

## A Protest Against Gambling.

The following Letter and Reply are self-explanatory:—

October 20, 1885.

Dear Sir.—Are the spirits able to foretell the future?

Will you kindly write me per return, and say whether you are willing to hold a seance in your town (privately) and ask one question which I will transmit to you, on hearing that you will be agreeable to hold such a seance?

I may tell you that in course of an argument with a friend of mine, I said that the spirits were able to foretell the winner of the Derby this year, and he disbelieved it, and said that he would bet £20 that the spirits could not tell the winner of a race that is to take place next week. This is the question I want you to be good enough to ask.

Are you willing to hold the seance to find out what I want to know, and if the answer is correctly given, I will hand you over the £20, which, I shall receive from my friend to pay you for your trouble, and waiting your reply, yours truly,

E. W. WALLIS, Esq.

## REPLY BY MR. WALLIS.

Dear Sir.—Yours of yesterday's date is before me. In reply, permit me to say, that I very much regret you should have been betrayed into an assertion such as has caused your letter to me. I do not for a moment doubt that certain spirits could tell you the name of a horse likely to win a race, but they are not the kind of people I should choose for company this side of the grave, and I am quite certain I have no wish for their influence from the other. Suppose a name were given, and the forecast proved correct, what would your friend say? "Coincidence!" He would want it tried again and again, a failure would be disastrous, and success would be more so, as it would tend to foster the betting propensity.

## BETTING, IMMORAL AND INDEFENSIBLE.

I may be wrong, and you may not care to read this, but I regard betting and such like practices as demoralizing, and utterly immoral and indefensible.

If I won money by a bet, I could not bring myself to accept it, because I should not have given anything as an honest equivalent, and what I won would be so much dead loss to the man who paid it to me, he being in no way compensated.

Besides, why should I seek to obtain information by occult means, which would practically place my fellows at my mercy? Should I not be taking an unfair advantage of their ignorance, supposing I knew that I received trustworthy information? Should I not be as dishonorable as those who try to arrange races, and make a "sure thing" to win?

A gentleman visited a clairvoyant some years ago, did not tell her his object, but got her to look into the crystal for him. She saw a strange appearance, which, after much hesitation, she explained to be like the pictures of his Satanic majesty. He understood its significance, backed "Robert the Devil," and won a lot of money. Did he not practically rob and despoil those who lost to him? (You may say, "they took their chance," or "more fools they for risking their money," but the whole practice is folly and worse, and 'tis cold comfort to the loser to be called a fool for his pains.) Money so gotten could do no other than bring a curse to the man who took it; he went from bad to worse, became drunken, neglected his business, and lost himself.

You cannot sow tares, and reap wheat.

As a spirit friend of mine said once, "Some people would chain the angels to a go-cart if they thought they could make sixpence by it." Unless I am much mistaken, the object of Spiritualism is to bring about a moral and spiritual reformation, to establish righteousness and truth, purity and justice. It has nought but vigorous condemnation for the jobbery, fraud, and craftiness which prevail in the service of self-ambition and Mammon.

Spiritualism is a dangerous plaything, and mediumship a very serious responsibility. It is possible, aye, probable, that if you persist you may find spirits and mediums (I am happy to say I don't know any) who will assist you in your quest; but I warn you most solemnly that you do so at your peril, and will incur grave moral responsibility if you tempt mediums to sit for such spirit influences and purposes with a bait of £20. Nothing is more injurious to mediums and sitters than to open the door into such conditions of spirit life. But further, are we acting fairly towards the people of the other world (who should at least be striving to reach higher conditions) by inviting them to pandor to our selfishness and avarice, and in so doing, to fasten more tightly about themselves the chains of their moral and spiritual slavery? We are not justified in becoming the tools or lackeys of spirits in or out of the body; nor are we in making slaves of them.

During nearly ten years of public service in Spiritualism, I have become acquainted with not a few who have thought they were going to secure business managers, directors, and unpaid partners in the spirit-world; obtain the services of spirit-detectives, book-makers or stock-exchange agents. Some have "run their business entirely by spirit direction," and were proud of it, but in every case they have sooner or later been "fooled to the top of their bent," and have found that payment for folly, greed, ambition, or indolence has always been exacted, and a pretty heavy bill scored against them. Success in some cases has reared the soul, money proved a curse, and the greed for piling up gold has bitten them until they could not bear to stop, or part with what they had won. The wealth has kept them (instead of their keeping it) and kept them in constant anxiety lest it should be lost, stolen, or squandered. The fountains of generosity and good purposes have been dried up, and soul-sympathies entranced until physical dissolution has made it impossible to use it for reformatory purposes as intended. Others have lost all through their blind credulity and folly, and, through painful experience and stern adversity, have learnt that life has other uses than mere "getting on," or success.

I am not romantic. The lesson, it seems to me, is this, that we are here for development of our spiritual nature and moral powers by exercise and wise use. We must not expect that the spirits are going to do everything for us. They can befriend us, help, comfort, bless, warn and guide us to truth, purity and right, but we must live our own lives and do our own work. I have known cases of prevision and prophecy, or foretelling and warning, but invariably for a moral and spiritual good to the recipient. We must ourselves be true, just, honest and good; must exert our influence on the side of unselfishness and right, and secure the sympathy and co-operation of like-minded spirits in or out of the form, and then we shall be of practical use in the world; this is what Spiritualism is working for.

If in your desire to satisfy the skepticism of your friend, you have been led into a false position, own it to him bravely; tell him of the danger; above all warn him to turn his talents and means to better purposes than to in any way give the sanction of his influence and example to this horrible disease of gambling, which in different forms is ruining business, bringing commerce to a science of "betting," and knocking sharp practices, spoiling all sport with its baleful and blasting influences and consequences, and destroying the vitals of morality in individuals and the nation. I know of nothing which so clearly proves to what a low level of selfishness and moral viciousness we have fallen, as this deep rooted cancer of unholly self-seeking, and perfectly damnable sensationalism and greed, called "speculation" and (cut-throat) "competition," "individual freedom," "the right to do as one darn please," in which it is each for himself (the smartest viz., most unscrupulous, wins), and perdition takes the hindmost.

From aristocratic land-grabbers, with whom might is right; commercial nabobs, with whom "power to do" is sufficient justification, irrespective of humanitarian considerations not to speak of justice and right; stock broking gamblers, who are often worse than the despised "turf welcher," to this myriad-headed monster of hell-betting—or games of chance reduced to a certainty, the certainty that the ignorant are plucked, and vice and the publican win, and "confidence tricks" of all descriptions, together with adulterations and shams, we have clear demonstration of the absolute necessity for a new Dispensation and Spiritual outpouring, that the voice of the Spirit of purity may be heard crying, Woe, woe unto you Scribes and Pharisees, hypocrites,

## REPENT YE!

Come out from among the evil doers. Good God! all this vice and villainy, this craft, crime, cunning and cruelty in this "most favored land" and "Christian country," in which the biggest sham of all is the organized heathenism and hypocrisy called the "Christian Theology" and "Church." I won't dignify it with the sacred name of Religion. My dear Sir,—you are a stranger to me, I am not personal; I care not if I offend or please you, but you have given me a chance to raise my voice against this crying evil, for which I thank you.

I visited a race course this year with a friend; the miasma of that atmosphere of sin has clung to me ever since; the scene I then saw haunts me like a nightmare. "The fruitful mother of harlots and all abominations," is this lust for games of chance, and ill-gotten gains, with the feverish excitement accompanying it.

The faces of the thousands gathered there told their own sad, sad story. Oh, for those ruined lives, the mad folly, the wasted powers of intellect, and the curses, bitter and deep, and self-maledictions.

Oh! as sure as there is a God above, Who commands as himself thy neighbor to love, A day of reckoning will surely come. A day of conviction, a day of doom!

Nay, it has already come. "Writ large" and stamped deep, those features bore the mark of divine displeasure, in the marred and miserable mien, the coarse, hard, "lone," and brazen appearance and manner. The bleared eye, the bloated aspect, the general "horsey" and dissipated look, all told their tale, and evidenced that "the judgment" had been pronounced, the "sentence" was in course of execution.

Forgive me for writing thus plainly. God speed and bless you in the right!—Yours fraternally.—E. W. Wallis, in *Medium and Daybreak*.

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# RELIGIO

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ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXIX.

CHICAGO, DECEMBER 12, 1885.

No. 16

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

### ORIGINAL PHYSICAL RESEARCH.

By John B. Pardon, M. D., Graduate of the University of Dublin, Member of the Society for Psychical Research, London.

Several years ago when experimenting with Miss Florence Cook, at that time a celebrated London medium for all kinds of spiritualistic manifestations, both physical and mental, and who was proved beyond doubt by the endorsement of Fellows of the Royal Society to be a most superior medium, the writer discovered certain visual anomalies in her case, which increased experience and multiplied experiments with other members of her family, also mediums, incontestably proved to be related to the *modus operandi* of the expressions of the potential energy of the living body in that novel and extra-muscular mode exhibited in the seance room and on occasions outside of it.

The most important outcome of these experiments was the establishment on inductive ground of the conclusion that such changes took place within the brain and its circulatory machinery, during a seance attended with satisfactory manifestations, as led to the most profound disturbance of vision, both as regards color and form, the former being direct results of disturbance of cerebral functions, while the latter were indirect and appeared to result from disarrangement of the adjustment and correlation of the separate muscles of the eyeball, including the internal muscles of the accommodatory apparatus.

The experiments further tended to support the theory advanced by the writer some years ago, that mediumistic manifestations could only be satisfactorily understood by a dissociation of the muscular element (itself a restraint to free psychical expression) of conscious and ultra-conscious volition, whereby the potential energy of a certain vital stuff usually "exhausted" and transformed into actual energy of motion through the instrumentation of a special machine, i. e., a muscle, is retained under the control of the presiding intelligence and will, and expended in a novel mode corresponding in many ways to electro-magnetic stress and induction, through the agency of the universal ether medium.

It seemed further to the writer that some such theory of color vision as that suggested by Professor Herring, of Prague, might be used in explanation of the physical side of the anomalies observed: Herring's theory is mainly that a red-green stuff in its formation gives rise to the positive sensation red; the sensation green, also positive and real, being experienced as the same stuff, or diminished. He also supposes the existence of a blue-yellow substance so that there are three fundamental pairs of sensations, viz., black and white, blue and yellow, red and green. Each of these pairs corresponds to a dissimilation and an assimilation process of a different kind, special to each, so that the visual substance is subject to chemical changes, or change of matter in a threefold way.

It appears possible to believe that between the mental picture and its muscular responsive and correlated state, there is intermediate a vital stuff, or sensori-motor stuff as the writer has elsewhere called it, which is possessed of definite physical properties; an analogy being perceivable between this stuff and Professor Herring's color stuff on the one hand, and between this sensori-motor stuff and the ether of space, on the other. The former relation would correspond to the fact that definite color sensation would accompany definite direction of strain, red corresponding, for instance, to Herring's increase

of quantity, and the sensation of green to the respective opposites. The analogy to the structure of the ether would rest on the fact that it would be necessary to regard this stuff as polarized in planes at right angles to each other, the red-green vibrations being in one plane, with the blue-yellow in a plane at right angles to the other. The stuff, as considered independent of the act and specializing effort of sensation, which would thus, in a manner, correspond to polarization, would, like common light, have its vibrations in all possible planes. Polarization which is in one way effected by the passage of a ray of common light through a double refracting crystal with the result of splitting the incident ray into an ordinary and extraordinary refracted ray, as they are called polarized in planes at right angles, would correspond in a fundamental analogy to the effect of that condition of strain induced in the sensori-motor system consequent on the picturing in one side of the brain with muscular responsive correlation in the other; and this for every detail of the pictured representation, no matter what the color, light and shade coming under the head of color. Every neural picture having corresponding to it a motor complex, it may be said that it is the projection into space of this complex, with a result compounded of geometrical and sensorial elements, which constitute the space content. This content is real and permanent and ordinary so long as the perceptive organism functions in accordance with the normal law of our experience. Modern psychology, modern geometry, and lastly modern Spiritualism, all refuse to fix any boundary to the real in space, other than that of a shifting experience and they further maintain on the positive side the possibility of all things not intrinsically absurd or contradictory in character. We accordingly infer from the appearance of the new, the phantasmal and the fleeting in space, the corresponding variation in the functioning organism which projects or deposits the real in space and, contrariwise, from such variation in the functioning organism we are prepared to expect certain possibilities, the details of which must be filled in through an actual experience.

Metaphysicians who understand the subject of mediumship, and even those who only allow its existence for the sake of argument, will acknowledge that the above generalization must in some way cover modern Spiritualism as a department of natural science.

To the writer it appears reasonable to believe that the polarization of the ether is no more than the reflex of the organic mystery of the instrument of the perceiving and inferring intelligence. One set of constant sensorial experiences obliges the observer to postulate the existence in space of a vibrating medium, the vibrations of which may be in any plane transversal to the direction of the ray, but which by another set of constant sensorial experiences, as when the ray is reflected from a non-metallic surface, or passed through a doubly refracting crystal, he is obliged to resolve into two sets of vibrations in planes at right angles. Now it is a defensible proposition, and for all that is known to the contrary, here advanced for the first time, that granting the material basis of ether, which modern discovery seems to insist on, the form of the ether, i. e., transversal vibrations, polarization, etc., to which must be added the molecular constitution, which permits matter to affect ether specifically, giving rise to vibrations of fixed wave length, i. e., definite in number for a given time, is applied by the perceiving animal in the realization of the sensori-motor process; i. e., polarization is the animal form impressed on the space content so far as it is analogous to the senses. This view can be rationally maintained by the consideration of a further set of experiences constant in their kind, which force the observer, if he desire to preserve uniformity in nature and to place implicit confidence in her operations as expressive of law, and not of a mere average order; to regard the ordinary and stable as constant only so far as the physically functioning intelligence is stable and ordinary; the disturbed, the new, and the strange being in strict correlation and interdependence within limits determined by the energy at the disposal of the disturbing spiritual cause, and available from the disturbed physical organism which itself thus furnishes the measure of the possibility of the disturbance in the so-called order of nature.

The mystery of the material world as perceived, is the mystery of the organization which perceives: Investigation can go no deeper than matter and form, which are constantly in the universal play of cause and force, passing upwards and downwards through one another. Energy is the fundamental physical reality; spirit is the substantiality. How these are related we cannot tell; the simplest and safest supposition is that energy is spirit under the category of possibility; that is of chemical or vital manifestation, which experience declares requires an organism or fixed system of laws for actualization. Now as energy is known to the naturalist as a quantity and not as a thing, this view permits the student of nature to study the actual manifestations of the spirit by the light of the mathematical method. The possibilities of the spirit are only conceivable as related to a new experience, when as actual they submit themselves to the same method, the details of which in the meantime may have been improved to meet the condition of "enlargement."

Such speculations, would be barren, however interesting in an abstract sense, if they were not suggested by actual matter

of fact, the product of new and unredacted, but well verified experience. The notes of observations on vision anomalies made before and after seances with the Misses Cook, will now be given by permission of the family, with the view of enabling the candid reader to estimate the value of the thesis maintained by the present writer in all his published papers upon spiritualistic and extraordinary psychical manifestations, viz., the undisturbed nervous system is the barrier between our system of physical and psychical order, of which it is the exponent, and any other possible system which may exhibit some of its details through variation in functional activity of the nerve centres of any member of our community; our world being common to us all, its disturbance is common, the physical disturbing agent or medium being part of the same, however actuated by disturbing cause from without (i. e., the usual limits of his physical organism).

In submitting the following notes to his readers, the writer trusts that they will be regarded as qualitative experiments made under circumstances quite unfavorable to quantitative, and more properly speaking scientific observations. He can at any rate vouch for them as representing the facts of the case, and as fully supporting his trust in the value of similar experiences with other nervous or, as they are called, sensitive organizations. He can vouch for the fact that he has never perceived a gross contradiction corresponding to an attempt to deceive. Order in disorder for the time being, is the rule he has observed; any new departure corresponding to some fresh peculiarity of the sensitive organization, which had only to be followed up to be identified as a member of a class.

The double image prism used in the following observations consists mainly of a crystal of Iceland spar with extra divergence of the two rays into which the incident beam is divided. These two rays are polarized in planes at right angles to each other. The Nicol prism as described by Airy, is a combination of two prisms cut out of a block of Iceland spar, with edges parallel to the crystalline axis, and united with their edges in opposite directions, with an interposed transparent medium (Canada balsam) of such refractive index that the ordinary ray is totally reflected at its surface, while the extraordinary ray is transmitted. Two Nicol's with their axis in one line, and with their angles similarly situated, will transmute light; when one of them is turned through ninety degrees the field will be dark since the light transmitted by the one will not pass through the other, which is then in a situation to transmit light polarized in the plane at right angles. To illustrate this by a simple example: A number of dinner forks placed on end and set in a row exactly opposite one another will permit cords stretched between the prongs to vibrate up and down so as to transmit a wave motion along the cords; but they will destroy any other vibrations of wave motion set up in the cords. Another set of forks opposite to one another, but lying on their sides will permit horizontal vibrations and no others, while they transmit the wave in the same direction. But these two sets of forks, if crossed at right angles, would not permit any vibrations or transmit any wave. Now this corresponds to the crossing of the two Nicol's prisms. It may be said in general that common or unpolarized light may be typified by the helical motion of a cord fastened at one end and held by the free end in the hand which rapidly describes an ellipse. When the motion of this cord is interfered with by either set of forks the motion is resolved in the direction in which there is freedom, and deadened where there is restraint.

When selenite, mica, quartz or other double-refracting crystals are placed between two Nicol's, colored fields are seen, and when one of the Nicol's is turned through a right angle, the complementary color appears. When one Nicol is replaced by a double image prism, the effect is very beautiful, for the complementary colors are seen side by side. This phenomenon was very useful in the study of color derangement, since the inquiry had special reference to vision of complementary colors.

The wools used were those generally known as Holmgren's wools, arrayed in series of one hundred, for estimating the extent of color derangement by the method of matching.

APRIL 29th, '83.—Miss Katie Cook, a wonderful medium for all kinds of physical manifestations, examined with the double image prism previous to seance. She could see with the left eye but one image of a pencil mark ring, that which was most refracted. She placed the point of a pencil a good way outside the circumference of the circle when asked to put it exactly in the centre. As the paper was moved the ring was unstable in its position. The prism showed two rings in the ordinary manner to the right eye. After the seance she could not see at all with the left eye; the right remained unaffected.

Miss Edie Cook before the seance saw the two images, but much separated from each other. She also remarked when she looked at the ground glass globe of the gas lamp, that one of the images, that which was most refracted, showed broad colored bands taking up nearly the whole of the outline in place of the normal mere edging of color.

MAY 2nd.—Miss K. could only see one image through the double image prism held to the left eye. When her eye was supplied with a seven inch minus glass, she saw both images quite well. An experiment was then made

with plates of selenite between two Nicol's prisms. The colors of the purple and greenish yellow selenite were called blue and yellow, but when the real blue-yellow selenite plate was placed between the Nicol's, the colors were not recognized at all. After the seance, which was a very good one, the writer's wife, a hard and close observer, having her own iron ring put on her wrist without any shock, Miss K. could not see through the left eye; the correcting concave glass, which was useful before the seance, having no effect in restoring her sight. The circulation, judging from the radial pulse, was weaker on the left side than on the right after the seance. Neither ring could be seen through the double image prism after the seance.

Miss E. Cook was examined before the seance with selenite plates and the double image prism. She saw both the colors and the two images correctly before the seance, but afterwards, though she could see the two images through the prism, she had lost all sensibility for color on the affected side. Both the young ladies were examined with the colored wools after the seance; they had lost all power of distinction.

As remarked above, the writer's wife was present at the seance held on the evening of the second of May, and assisted at a very wonderful manifestation. On the fourth of May after walking through town and feeling tired, she suffered from transient left hemiplegia; that is, she saw with the left half of each retina, the other half being but little responsive to the stimulus of light, or rather the visualizing centre in connection therewith. The dark half field was more marked for the right eye than for the left. When looking at a face she saw only the half of it, but she could see distinctly the whole of a bright gas flame. With the left eye she could see a shaded half face, the other half being distinct, which with the right she could only see the half face, the other being perfectly black. When examined with the double image prism, she could see two half faces, as was to be expected. When examined with purple and yellowish green selenite, placed between two Nicol's prisms, the left eye saw the colors correctly, but to the right eye the red violet or purple was reduced to blue, and the yellowish green to yellow; that is to say, the red was cut out in the one case, and the green in the other; in other words she was temporarily color-blind for red and green with the right eye, and possessed perfect color vision with the left.

Shortly after the examination while moving about she got a headache across the eyes, when on trial the hemianopsia had disappeared, and the colors were the same exactly to the two eyes.

Miss K. was examined in good light before seance on the 6th of May. She saw red and yellow tulips while out walking as "grey." Examined with the colored wools, red, dark red, blue, dark blue, light blue, yellow and blue-green wools were all called grey. A seven concave glass corrected the achromatopsia completely. With the double image prism she saw but one ring with the left eye, but with the glass she saw them both. When a beam of polarized light from a Nicol's prism was passed through plates of selenite and a double image prism used to complete the combination, she saw the double beam in complementary colors with the right eye, the normal appearance; but to the left eye the appearance was that of a single colorless beam. This was true for the blue-yellow selenite, as well as for red-green, as it is commonly called; the single image was in all cases perceived. When, however, the left eye was armed with the seven inch minus or concave glass, the vision of the left eye was exactly the same as the right. After the seance (all the seances were satisfactory in the way of manifestations of extraordinary activity) she could not see at all with the left eye; neither color nor ray vision remained. The glass, before so marked in its effect, did not restore the color of the wools, which were all described as "greys."

Miss Edie Cook was examined the same day. She could not see green, blue or yellow wools except as grey; dark blue was called very dark grey. The cherry red and dark red she saw as "dark red" and "very dark red." With double image prism both eyes behaved alike. On overlapping the images of a piece of green glass through which the light was transmitted to the prism, on that of red glass, she did not perceive the change that would be due to the superposition of lights of different kinds; she simply experienced the sensation of redness, the green being entirely absent. The images of blue and yellow glass overlapped as grey without any change being noticed. With a four and a half inch plus glass she saw all the colors when brought to a distance of four inches from the eye; the green required to be brought nearest to the eye. Outside that distance the red alone was seen as a diffused light-red. She saw the red and green (more properly purple or red violet, and yellowish-green) selenite colors as violet and yellow to her good eye (i. e., partial red and total green blindness), and she saw but the red or purple red to the affected eye without any perception of the complementary. No glass corrective was tried after the selenite color experiments. This same young lady was examined after the seance, during which she was for a short time entranced, when she described certain persons whom she had often seen in personal relation with the writer. It was found that she had lost all color sensation on the left side. The double image prism showed double images without color; the wools were all grey to left eye.

She remarks the double images of a pencil mark ring as seen by the left are much larger than those seen by the right eye. They have to be brought much nearer to the eye before they their circumferences touch, than in the case of those seen by the right eye, say about five inches in the former case and ten in the latter. Now, before the seance this distance was the same for both eyes as the writer had noticed by careful observation.

It may further be remarked that the colored bands seen on the image of the gas globe after a seance, when it was viewed through the double image prism, were on this occasion entirely absent. On that occasion the color vision was not wholly destroyed for the weak side, the seance being a "physical" only, whereas on the seances of the date corresponding to these observations the seance was a "seeing" one; besides the young lady may have been a more active agent on the latter date, and so have suffered a more specific exhaustion.

The above being a very few of the many notes the writer has been permitted to make concerning the members of this interesting family, will convince any candid reader that cerebral physiology must be the foundation of any legitimate and verifiable theory of mediumship.

The writer may remark that on many occasions he has known nose bleeding to follow the irregularity of cerebral circulation (and that during the actual occurrence of a genuine materializing seance), which many of the above observations indicate.

MAY 27th.—Before seance, Miss K. in day light, saw through double image prism two images when using the weak left eye, though she could not perceive the color of any of the wools offered for inspection. The sight of the right eye was quite normal. After the seance she saw but one image of a ring drawn on paper through the prism when the left eye was used. The concave glass corrected the defect and enabled her to see both. During the seance, which was illustrated by plenty of excellent lights, she remarked that she could not see the lights double through the double image prism. She over and over again said she saw the light very small and single, and this she said was the case with the two eyes. While examining her after the seance and while her weak eye was corrected with the concave glass to enable her to see the double image of the ring, pressure was accidentally made on the right eyeball, the eye being closed at the time; she immediately remarked that she saw four images! This was repeated again and again with the same result. These images did not fade as the prism was turned. Before, when she saw the second image through the aid of the glass, one image faded out as the prism was turned.

Miss E. could see the double image through the prism before and after the seance; she also saw the colored wools somewhat better than usual; she could see red pretty well, both dark and light, but she called the blues, greens and yellows "grey." During the seance she declared that she saw the lights double, but this proved on examination to be due to want of proper adjustment of the eyeballs in the dark room, as when each eye was closed in turn the lights appeared single to the open eye. With the double image prism she saw the lights double to each eye, unlike her sister as above described.

It appeared from observation that every member of the family, including the mother, three daughters and one son, were more or less the subjects of abnormal color sensibility. At another time when observations were being made, it was ascertained that Mrs. Cook possessed the following remarkable peculiarity. On being given green light pink to match with the right eye, she picked out a darker pink from a group of colored wools. She then gave the same pink to match with the left eye, when she picked out a very light brown; but strange to say she matched colors well with both eyes open. She makes choice of lighter shades with the left than with the right singly. There was also in the case of her son a difference of color appreciation on the two sides without pronounced achromatopsia, as in the case of his sisters, on occasions.

The following notes are interesting as throwing further light on the puzzling subject of deranged color vision: Miss E. Cook on the 16th January, 1882, had reverse color vision for red and green. When green glass was held to her eye she at once said, "Red, a nice bright red." This was afterward said to be the same as when red glass was held to the right eye. When red glass was held to the left eye it was called "green." It was said to be nearly the same as when green glass was held to the right eye. The same was found to hold after a seance on the 18th, the colors being darkened while yellow light was called "grey," and blue and violet light "black." All the colors were restored when a concave glass was held outside the colored plate at a distance of four inches. When held closer to the eye it had no effect. These experiments were several times repeated with the same result. On the 25th of January an interesting observation was made in the case of the eldest sister, Florence, which gave the clue to the above mentioned curious contradictions: When a plate of green glass was held to the weak eye, she said it was "grey," but immediately on its removal she said she saw "violet." When red glass was held to her eye she said, "grey," then when it was taken away she said she experienced the sensation of "green." These observations may be relied on as certain. To the unaffected eye this remarkable peculiarity was

(Continued on English Page.)



## PHENOMENAL.

## An Account of the Experience of a Lady Reared as a Catholic.

By the Author of the Religio-Philosophical Journal.

Hearing of the arrival of Henry Slade in New York, I feel that now or never is the opportunity to test the psychic phenomena of which he is the exponent. I shall run no risk of fraud on his part, as his reputation has been fully established by the German investigators. Zöllner, the famous professor of mathematics, has written a book, thus publishing his investigations. Bellachina, the court juggler, made affidavit to the effect that legerdemain cannot produce with similar means the results obtained through Slade. Alfred Russell Wallace testified for him in England, but still, as Ruskin says of art:

"All the information which men can receive from the accumulated experience of others, is of no use but to enable them more quickly and accurately to see for themselves. It will in no wise take the place of this personal sight."

Sunday.—Well! twenty minutes have not rolled over my head since I have obtained writing on my own slate, washed and held by myself; but to commence at the beginning—noon: A large sunny room—a plain wood table with no corner—a tall handsome man who rises on the introduction. As he does so, I see he is lame. My slates, a wee bit of pencil between them, are held under the end of the table by Slade's right hand. His palm and wrist are in full view. He is seated sideways, neither knees nor feet under the table. His nails are cut to the quick. He left his hand grasps both of mine. He chats with me, as the little scratch of the pencil between the slate plods its steady course. A tiny tap announces flots. The slate is withdrawn, and breathless with interest and astonishment I read:

"We are glad to be able to come and give you evidence of spirit power, and also to tell you something in regard to your future, etc. There is a dark cloud hanging over you caused by no fault of your own. Because," etc. [Here followed counsel and a prediction, which I could not and would not give credence to. It attacked a tried and trusted friend.] I have brought home this slate just as it was written on by the unknown intelligence. I have locked it away. No eye but mine shall see the prediction! I cannot believe it will come to pass.

I receive many more messages, all derogatory to the person against whom I am warned. What can it all mean? Finally I hold the slate entirely myself, in my own right hand—the slate on which I have been writing questions and receiving answers for nearly a half-hour. This is the final test. All cannot do it. In Europe only the Grand Duke Constantine succeeded in this experiment with Slade. I learned this from Zöllner's book. I determined to be very careful—never ceasing to hold the slate. I carefully cleaned it and put a tiny bit of pencil on it; then I thrust it under the table as I had seen Slade do. He is still seated sideways to the table. A violent twitching is felt by me in my right arm, as if too strong a current of electricity was being passed through it. I hear the scratching, and then a tap. I withdraw and read:

"Good-by. Success is before you."

I bring both slates home with me—the first prediction and the last farewell. Huxley or Tyndall, can either of you sound this with the measuring tape of your material philosophy?

February, 1885.—"A dark cloud is hanging over you." Ah! well it has proved a thunder cloud, and the lightning has descended; but I will not dwell on that, only so far as it has shown the prevision of the intelligence communicating to me on the slates. I have come again from Henry Slade. The double slates were placed—the pencil between them—on my chest. I leaning back so as to support them. Questions and answers are entirely hidden. This, to-day, is important to me, as I would unveil my heart to my unseen advisers only.

March.—Henry Slade is very ill. The physician in attendance (of whose house I am an inmate) has invited him to Staten Island. On returning from church on Sunday, I find that Mr. Simmons, Henry Slade's agent, has brought him sick—perhaps dying—to our home. This evening raps have been heard and conversed with by all the different members of the family. Slade lies completely unconscious. A strong narcotic has been given him, as when awake his sufferings are intense. His is a peculiar case; the nerves and muscles of his right side work up and down, as if they were pulled by ropes. He exhorts his vital force in the exercise of his mediumship. Nature has her revenge when the demand on her resources proves too great. Ah! me! it is hard to endure such agony. Genius must ever wear its crown of thorns.

Henry Slade's niece, Agnes, is with us. Her mother is dead. Raps came while he was asleep. We called the alphabet. The raps spelled out Phoebe. We did not recognize the name. A sudden thought strikes me. I go down stairs and find Agnes reading. "What is your mother's name?" I ask. She answered, "Phoebe." I say no more, but return to the sick room where I have left the doctor. We question the raps further, and gather from them that their author, Agnes's mother, is greatly distressed about the health of her child. We are astonished, for all thought her the picture of health. Dinner ensues; raps come under the plate of Agnes; some hours after she has a severe bleeding from the lungs, a most fatal sign.

Dr. Slade knows nothing of this. He feels better, and in the evening, being risen, he is entranced by the spirit of a Spanish actor. I have witnessed the performances of most of the celebrities of the world. I have been myself a student at the Conservatoire in Paris. I know well of I speak, when I say that only in Salvioli have I witnessed equal pathos, grace and power, and this by a weak, sick man, if I refuse to believe in another controlling him. A slight grinding of the teeth, and Slade is himself again. He describes his sensations when going off into a trance as those of sinking deeper and deeper into a bottomless abyss. He comes out of this state refreshed and invigorated instead of wearied. He has been entirely unconscious.

April, Sunday.—Returning from Mass. I find I have missed the boat, and consequently my dinner. I determine to call on Dr. Slade who has returned to New York. I find him in, and we go for dinner to Delmonico's. When seated at the table, to our discomfort and great embarrassment, the spirits express their approval of their medium's recovery by violent thumps—almost explosions—under the table. The alarmed guests and waiters gaze fearfully out of the windows. I take advantage of their averted gaze, to expostulate thus: "Dear spirits, you are making us too conspicuous. Come and call on me to-day." This occurrence worried Dr. Slade, who is most reserved.

Monday.—At the Union Square Theater this evening, our unseen friends rapped on cane,

hat and programme—tiny taps that I could quietly converse with.

Thursday.—Talking quietly this afternoon, I was suddenly startled by Slade rising and taking two slates. As usual I cleaned them. Long continued scratching ensued, but when uncovered, blankness only was before us. Again the slates were placed on my chest. This time successfully. I read:

"Your mother has failed. I write now for her. She said: 'Write to your sister Lily. Tell her I am by her side in this, her great sorrow. I am grateful from my heart for all that Mr. — has done for her. Her father has not behaved to her as he should have done.'"

I copy this message and send it to my sister, Mrs. Steele, in San Francisco. My mother has never communicated before.

April (one week later).—To-day there comes a confirmation of the slate message—A sad note from Lily. Her letter has crossed mine. "I could not write before. Two weeks ago I carried two little coffins to the grave, and laid them beside my dead mother. My heart is broken.—Lily."

Last night I was again musing on psychic philosophy. I had told much of my experience to my confessor, an intellectual man expelled with the French Jesuits from Paris. He is very devout and suggested that I exorcise the diabolic influence (as from my testimony he cannot deem it fraud) by dropping on the plate some holy water, or by making on it the sign of the cross—in middle ages an infallible exorcism. Our nineteenth-century devil proves more obstinate, for he caught me in my own trap, as witness the following: Slade was impressed to hold the slates. He did so by placing them as usual on my breast, and then ensued such a scratching!—all in one corner—then the ordinary writing continued. When uncovered, we find a large, handsome, and well shaded cross! The writing which follows was in French, a quotation from the New Testament, an original paragraph in regard to man's inhumanity to woman in past centuries. All this was signed with great flourish, "J De Maistre." I immediately take the slate to my confessor. I tell him Slade's utter ignorance of the French language, and ask him to test the grammar. It proves accurate in every particular, even to the correct placing of the accents, grave and acute, which are over the words. De Maistre is a celebrated writer of past years, in defense of the Papacy. The good Father looks puzzled and exclaims, "So it seems the devil can quote Scripture."

May.—Lately I have been having many serious talks with the spirits, for why should I not call them so, taking the word of the strange intelligence which raps and writes independent of human aid? Below I report their sayings as to this world and the next, first calling attention to the old tale:

At the debate of King Edward with his courtiers and priests, whether he ought to receive the Gospel preached to him by Paulinus, one of his nobles spoke as follows: "The present life, O King weighed with the time that is unknown, seems to me like this: When you are sitting at a feast with your ears and thence in winter time, and the fire is lighted, and the hall is warmed, and it rains and snows, and the storm is loud without, there comes a sparrow, and flies through the house. It comes in at one door and goes out at the other. While it is within it is not touched by the winter or storm; but it is but for the twinkling of an eye, for from winter it comes and to winter it returns. So also this life of man endureth for a little space. What goes before and what follows after, we know not. Wherefore, if this new love bring anything more certain, it is that we should follow it."—*Churton's Early English Church.*

Says Robert Campbell, a spirit controlling Henry Slade:

"You are forming your character now for the next world. Every bad action and thought are written as on a scroll only to be erased by reparation. The law of God is the law of good; the love of your neighbor, the lending of a helping hand to strugglers beneath you."

Here let me interrupt my report to recall Ruskin:

"It is the great principle of brotherhood—not by quality, not by likeness, but by giving and receiving. The souls that are unlike, and the nations that are unlike, being bound into one lovely whole, by each receiving something of and from the other's glory."

To continue:

"Here in the Spirit-world we see so much that might have been avoided if only mortals knew. There is no eternal hell, but many hells. Progression is the great law, so hell is not eternal, but all broken laws must be paid for in bitter repentance, sorrow and shame. There is work for you to do on earth. There is work for us here. Millions of spirits are trying to reach your consciousness. We work in various ways. All your inventions, all your insight comes because of our aid. Genius receives on the white expanse of his soul, visions from spirits above. We have found no personal God—no one we could go up to and talk with face to face. Sometimes one has come and said: 'I have seen God,' but it proved but some mighty angel. The great Spirit pervades all. The tide of being flows from the great Will. Spirits are all but disembodied men and women, and in the lower sphere, still retain human errors. All these must be outgrown before they can rise, for the exterior harmonizes with the interior. Banty encircles beauty; love encircles love; Spiritualism comes to teach that on you rests the responsibility of your future progress."

Most of the above was said to me one Sunday evening. Another day a spirit, Mr. Davis, replied to my statement that Spiritualism was a science—not religion—by the following:

"Spiritualism is the chariot of the soul. Its teachings: flush with roses lines of hope, youth's dawn, and gold with golden promises life's sunset sky."

One evening an Indian spirit, Owasso, in answer to a question, "Where is the Spirit-world?" replied:

"We are separated from you by conditions. What distinguishes you from the beggar in the street but conditions? When we assume human conditions, then we are conscious of you and your surroundings. When you assume spiritual conditions, you will become conscious of us and of our sphere; more I cannot explain to you. Spirit knowledge cannot come to all."

Then asked, "Was Jesus conceived by the Holy Ghost?"

The answer: "Mary was entranced in order that the birth of Jesus should be hidden in spiritual mystery. This mystery colored Mary's thoughts before the birth of the child. Jesus was a great medium, and as such was the Word of God."

Then I ask myself, "Is not Christ all we shall see of God?" Dear Jesus, I cannot resign you out of my heart or life. My peace I leave you—not as the world gives, give I unto you. Be not troubled or afraid. I cannot better recapitulate the spiritual religions thought than in the words of a great modern thinker, Ruskin:

"First a governing Deity; then truthful knowledge of human power and human worth in respect for the natural claims and feelings of others; in the precision and thoroughness of our obedience to the primary laws of probity and truth. This character intelligently obedient to a moral law common to the Jew and Arab, the Greek and Christian, the past world, the present world, and the world to come, is assumed here as the basis of religion, not religion as the basis of it."

June.—To-day at lunch, Dr. Slade and myself being the only ones in the room, my ankle and wrist were repeatedly grasped as by a strong human hand. Dr. Slade sat far from me. He was distressed at this "malapropos proceeding," as he considered it.

June.—To my astonishment Slade was controlled by a musician. He went to the piano and played and sang. He can by himself do neither.

Here I am at Lake Pleasant for two days. I have just come in from a walk about the grounds with Dr. Slade. Raps were showered on the top of my parasol. In this way while strolling along the shaded lanes, I conversed with my spirit friends. This morning I had a sitting with Slade. I came for a friend, and laughingly told him I should act as a skeptic, so I carefully examined every thing in the room—never let the slates pass out of my grasp. I finally placed them on the table, both my hands resting on them, Slade's hands resting, one on each of my wrists. This message came to me:

"Je suis charmé d'avoir le plaisir de vous voir Je suis désespéré Je ne pourrais profiter plus long temps de votre compagnie."

"J. OABOGIANA."

It was my friend who controlled Slade for declaration.

Four o'clock.—Another sitting; a long message received on the slate for my friend.

Then I ask Owasso if he will lift me up in the air. He raps, "Yes."

Slade places the tips of his fingers on the back of my chair, and I rise, square and level, a foot into the air! How about the laws of gravitation? Later an athlete attempted to lift me in the same way. He, however, took a firm grip on the back of the chair. He failed signally.

October.—One year ago I commenced this investigation, an ardent Catholic. To-day I believe in goodness as manifested in character, and not creed; in deeds, not words, but still deeply loving and cherishing my old Church, whose records are filled with the communion of saints. But shall I refuse to-day's revelation because it accords not entirely with yesterday's? Is it not best to make truth your own wherever you find the precious gem, and not discard it because it does not match another truth? Now "we see through a glass darkly, but then face to face." Thank heaven it has not been my life's destiny "to have stood by the great Sea of Eternity, and seen no God walking on its waves, no heavenly world on its horizon."

New York City.

## AN OPEN LETTER TO COL. INGERSOLL

(The Index.)

My dear Sir.—Last summer, you were kind enough to address me a letter, stating that there was much in common between us, referring to our views of the liberal movement, and expressing a desire for an interview, which would afford an opportunity to consider the situation together and to compare notes, before the next Congress of the National Liberal League should convene. Since circumstances did not permit the proposed interview, which was mutually desired, I wish, in a communication, to state in part what I should have been pleased to say to you verbally; and, as what I shall write will relate entirely to matters of interest to the liberal public, I deem it proper to present what I have to communicate in the form of an open letter.

At the first Congress of the National Liberal League, held in Philadelphia in 1876, there were present one hundred and seventy delegates, or members to whom certificates of membership had been issued by the committee of arrangements. About forty leagues had been organized, and were active, fifteen of which were represented by delegates. In the Congress were represented twenty-four States and two Territories. Besides, applications for membership had been signed by six hundred and twenty persons who were not in attendance. Letters of sympathy and encouragement were read from William Lloyd Garrison, Wendell Phillips, Judge Hubert, Hon. Nathaniel Holmes, Hon. Samuel B. Sewell, Hon. Geo. W. Julian, Rabbi Wise, Robert Collyer, M. J. Savage, and other well-known men, whose names are never thought of now in connection with the National Liberal League. At the second Congress, held in Rochester the following year, there was an increased attendance; and the work done was quite satisfactory.

At the third Congress, as is well known, the control of the League passed into the hands of a faction, who subordinated the original object of the organization—the secularization of the State—to an agitation for the repeal of the postal laws of 1873, against the transmission of indecent literature through the mails. Mr. F. E. Abbot, the President, who had initiated the Liberal League movement as a definite organized effort to accomplish the separation of Church and State, and who had done more than any other man to make the League so far a success, was turned out of office, because he was opposed to repeal; and Mr. Elizer Wright was elected to fill his place, because he was in favor of repeal. The League, in its administration, was thus committed to a policy which drove from it Mr. Abbot, Judge Hubert, and many others, who had been identified with it from the beginning, and which, at the same time, attracted to it certain strange sort of men and women, who had manifested no interest in its declared purpose when it was simply the separation of Church and State. That policy checked the movement for State secularization, and brought discredit upon the liberal cause. On account of persistent opposition to it, from its inauguration at Syracuse till it collapsed at Cascadaga, *The Index* has received every species of abuse, especially in the paper which started the "repeal" agitation, and which continues to be the main organ of the League.

Some months before the Congress convened at Cascadaga, Mr. A. B. Bradford proposed an independent convention of Radicals for consultation. There were, he said, "men in the land who are not identified with either the Liberal League or its opponents, and who, if they would invite a national convention of free thinkers to meet, might, from their high character, close up our ranks, and, if nothing more, ascertain approximately our numerical strength, so that the public might know the fact." This proposal was "seconded and accepted" by the president and secretary of the National Liberal League for a new deal and a new organization of the Liberals of this country. In reply to inquiries by the officers of the National Liberal League, I sig-

nified my approval of Mr. Bradford's proposition and the assurance of my cordial support. If it were carried out in good faith, I said in *The Index*, "if there is to be a national liberal organization, let the call be made without reference to the National Liberal League or any other existing organization, and let the convention called to effect a union of Liberals on a broad and comprehensive basis be unhampered by the past."

The next Congress convened; and forty-eight delegates, several of them proxies, were present. The entire attendance was, of course, much larger. There was no reorganization of the League, no attempt to "revise the basis of the League" which the "call" had announced as a part of the programme; and there was no rescission of the repeal resolutions, the adoption of which at Chicago caused you to resign your position and leave the organization. Two or three persons prominently identified with opposition to the repeal fully were, without their knowledge or consent, proposed for vice-presidents. "Jesus Christ and the Almighty" were derisively proposed, when the names of the offensive anti-repealers, including that of Mr. Abbot, were dropped.

At this Congress, you were elected President of the National Liberal League. There were several circumstances that made it easy for those present to forgive your protest and withdrawal from the League at Chicago; while your talents and wide reputation as a popular advocate of free thought made your election as president extremely desirable. Indeed, absolutely necessary, to save the League from speedy dissolution, and to enable Messrs. ex-Rev. Putnam and Watts to carry out their scheme designed to give them certain advantages. The former had attempted the work of a liberal lecturer, failed and returned to the pulpit, and remained in it as long as circumstances would permit. The latter had failed in his contest with Bradlaugh, and in his effort to organize a Secular Union in England. Although he had been in full sympathy with *The Index* in its opposition to the action of the National Liberal League, he was ready at the first opportunity to profit by the division among American Liberals, and to stultify himself by active work for the League a year before the Cascadaga convention, when it had no thought of abandoning the policy which he had professed to hold in abhorrence.

There was nothing surprising in your election; but many of your friends, who admire your genius and your generous impulses, were surprised when you, after some months of silence following the announcement of your election, authorized the present leaders to declare your acceptance. Certainly it would have been better if the League had been allowed to become extinct, as it certainly would long ere now, had not the magic of your name been used to revive it and to continue it, for a while, under a leadership which makes it serve personal interest, and is quite devoid even of the consistency and spirit of sacrifice shown by its late leaders. If a national organization of Liberals in this country is desirable it should be one in fact, and not in name only; and it should be conducted in a way to command the respect and approval of all classes of true Liberals. The present leaders of the League the past year have called upon all Christian and non-Christian, all who believe in the separation of Church and State, to support the League by contributions; and, at the same time, they have been chiefly engaged as officers of the League in lecturing against the Bible and Christianity, and in defense of the system or cult called "Secularism." In one of the League circulars, the secretary announces that he and his colleague "will be ready at any time to serve those who, in the shadow of death, require the noble consolations of our secular faith." Such an announcement by an individual secularist or by a society of secularists would be proper enough; but how can an organization justly or honorably declare that the "nine demands" are its platform, solicit aid from all who subscribe to those demands, from all who believe that the Church and State should be separated, and be at the same time directing all its energies against the religious faith of the majority of those upon whom it thus calls, and in propagating views which many who favor divorce of Church and State utterly reject?

It is not strange that intelligent liberals generally still feel no interest in the National Liberal League. They understand that you, whose genius they admire and whose work they appreciate, are only nominally President of the League, your name being simply used to fly the kite of interested parties. The little interest felt in the organization is sufficiently shown by the fact that only four Leagues out of the hundreds claimed to be in existence were represented at the Cleveland Congress last month. The entire number of delegates reported present by the Committee on Credentials, according to the chief organ of the League and of the repeal movement, the *Truth Seeker*, was thirty-five. Considering that the League through its secretary a year ago proposed an "aggressive campaign," in which there should be "for the enemy no resting spell," and which was to effect "a change of front of the universe," if \$5,000 should be raised, the results of the year's work do not seem to be very encouraging.

The free use of your name enabled the actual managers of the League to raise by contributions the past year \$3,684.58, and of this sum \$3,456.71 went to pay the "first vice-president" and secretary for lecturing against Christianity—certainly not a large amount, but which money should have been expended in the cause of State secularization, when that is declared to be the object of the League, and when, on that pretense, requests for contributions are made.

A friend suggests as the most charitable explanation that neither of the gentlemen above referred to comprehends fully the difference between the system called "Secularism" and the secularization of the State. This is possibly true, but, if so, they should have been duly instructed before being authorized to represent a liberal organization at the head of whose list of officers stands the name of America's most brilliant, eloquent and widely known advocate of free thought. I do not doubt that you have permitted your name to stand as President of the National Liberal League from generous motives; but please consider whether, in so doing, you are not giving a new lease of life—very feeble life, though it be—to an organization that is controlled in the interest of a faction, that is doing nothing for State secularization, that only serves to perpetuate ill-will and dissension among liberals, and to prevent or delay a national organization with the numerical strength, character and consistency of action necessary to command the general respect and support of intelligent and independent liberals.

I have no personal interest in the League. As a public lecturer, I have never depended upon it nor any other organization, but, like yourself, have worked upon an independent basis, and aimed to represent on the platform

my own positions, not those of society, although ready always to work with any organization, when I have been able to do so without sacrifice of principle.

I write you in entire frankness, but with great respect and with high appreciation of your courageous and effective warfare against superstition.

Sincerely yours, B. F. UNDERWOOD.

For the Religio-Philosophical Journal.

## THE SIZE OF MAN.

BY CHARLES DAWBARN.

No. 5.

In the previous articles we have seen that whatever may be the form of individual man, there is something within him that remains unchanged. Crowd all of outward nature onto a slide for your microscope; or, expand it, if you choose, far beyond the utmost compass of your telescope, man would know no difference, because he himself is the same; yet assuredly his body would not be the same, for we have proved that the form in which we manifest as individual man and woman is but an appearance, whilst we have as our true size that which is independent of all such limitations, and which we can only speak of as our "identity." In contrast with all that to-day marks us to one another as individuals.

So humanity is not confined to the form which we see and hear and whose hand we grasp; and I confess that my mind can realize no boundaries to the identity of manhood. It is true that just as I admire and love the individual form in earth life, so when I pass to the Spirit-world, it is a soul in the long-lost form that greets me there, too. But this is the point to which we have now traveled. True manhood is not its clothes, whether they be cloth woven in loom and shaped by tailor, or atoms cunningly aggregated by nature into bone, sinew and crimson stream that sweeps silently through artery and vein.

Manhood is intellect, emotion and will-power bound together into an "identity" that stands as an eternal spark from the altar fire of the great Over-soul. So in earth life, be the form large or small, crippled or perfect, manhood peeps out as best it can, shooting out its rays through such cracks in its coarse covering as best it may; but that covering is not the man. The idiot has as bright an identity as is yours or mine, though all dark be his outlook on earth life. Peasant and emperor, murderer and philanthropist, thief and honest man, each one has a grand soul peeping out through very coarse matter. But soul meets soul in earth life through this matter, and whatever be its interior knowledge, can only express itself through these five poor senses. Psychometry is the soul at work in its own royal domain, but it can only express its gatherings through its earth form, so at best we find mistakes and uncertainty. The faculty of prophecy is a soul power, which means that truth of to-morrow can be gathered by the soul in its own outreaching; but no wonder that such truth becomes dim and distorted by mortal channel through which it flows. And the manifestations we call clairvoyance, clairaudience and healing power are expressions of a vast manhood peeping out through a limited and imperfect form.

We next notice that, if everything of true manhood belongs to this vast "identity," then the incident we call death can have no effect save relief from an incubation. The exigencies of spirit life compel a new form which, though superior to the one we now wear, is still a limitation. Advanced spirits teach that successive changes evolve forms more and more ethereal, giving to the soul greater play, till we may conceive that in some far distant future love and wisdom, and will power can mingle and enjoy regardless of all we now call "form."

But the true size of man is the important fact of to-day, too; and this vastness to humanity suggests a thought or two worthy of consideration. We have seen that the size of the speck we call man in earth life is a matter of no consequence to the human soul; and if shape and form have no special importance, why could not spirit manifest through any bird or elephant as well as through what we call man? Is it not at least possible that all life is but of the one race we in our pride call human? May there not be a oneness in life of which we have not dreamed, just as the chemist is anticipating that his seventy elements will be resolved into one grand principle?

Does not this idea of oneness in life lead us irresistibly to the thought that after all the one who really exists is the great Over-soul, to whom we stand related just as the small fragments of truth our scientists discover stand as but atoms or molecules of the one vast whole? Does it not teach us that the son of the widow, wandering in a distant land, is yet surrounded by the love that is a mother's and knows no limit? and that his soul meets hers in fond embrace, though the poor mortal brain can only chase the truth through misty dream? May we not feel assured that our beloved in Africa, Australia, or away in the land of rajah and mogul is with us soul to soul? Find a mortal form, so nerve-shattered and sensitive that soul life can for a moment break loose from matter, and the trembling lips will voice this reality, and show you that miles and leagues are no boundaries to the immortal soul.

And now, in conclusion, if the object of these articles has been in any degree attained, we have a somewhat higher and grander conception of humanity. The death that baffles the materialist has become to us an incident of life. The superstitions of the priest now stand to us as only the heedless talk of a clown upon life's stage, for we have realized the vastness of true manhood as comparable only to the universe-borg of the Over-Soul in whom we all live, move and have our being.

(The End.)

The value of homing pigeons in country medical practice has lately been described by an English doctor. He starts upon his daily rounds with a basket of the birds. Upon leaving the house of a patient who needed immediate attention, he would start off a pigeon with the required prescription, and the assistant in the doctor's surgery would forward the medicines to the patient long before the doctor's arrival home. A case is lately cited in which pigeons regularly carried a morning newspaper to their owner. The birds can carry weight to the extent of three quarters of an ounce or more.

Solomon, the ancient Jew, said, "Spare the rod and spoil the child." Humanity would say, "Spare the child and spoil the rod."

Hornford's Acid Phosphate.

FOR ALCOHOLISM.

Dr. J. S. HULLMAN, Philadelphia, Pa., says: "It is of good service in the troubles arising from alcoholism, and gives satisfaction in my practice."



Woman and the Household.

BY HESTER M. POOLE.  
[106 West 22nd Street, New York.]

THE DEPARTING SPIRIT.

Up not for her; weep not that she is passing  
Through death's dark vale to her bright home  
above.  
Send back thy tears beneath the sunbeam's baking,  
Soon will her spirit bathe itself in love.  
But think though for her the veil be lifted  
The lovelier things of that fair life to learn,  
Each hour to grow more spiritually gifted,  
That she will leave thee never to return.  
No! often in thy silent hours and lonely  
Some blessed influence o'er thy heart shall steal  
Some shadowy presence which the spirit only  
With the deep inner sense shall know and feel.  
Some bright, immortal influence which ne'er shall  
sever,  
And still communion growing still more deep,  
And holy hopes and dreams that live forever,  
Within its urn shall in sweet silence keep.

FROM MANY SOURCES.

O Sata-San, a young Japanese lady writer,  
is employed on the editorial staff of one of  
the best newspapers in Tokio.  
Jennie Lind will sing in public this sum-  
mer for the first time in twenty-two years,  
in aid of the Children's Hospital in Norwich,  
England.

The Archduchess Maria Theresa of Austria,  
is an amateur jeweler and works constantly  
under the direction of a practical tradesman.  
It is said that nine hundred and fifty-five  
farms in Iowa are owned by women, and that  
twenty dairy farms are managed by women.  
There are one hundred and twenty-two wo-  
men physicians and five women attorneys-at-  
law in the State.

One of the eleven ladies who graduated  
from the Woman's Medical College of the  
New York Infirmary, a few days ago, was  
Miss Kin Yamel, the first Chinese woman,  
it is said, ever granted a degree of M.D.  
in this country. She will remain in the United  
States some time to further fit herself for  
practice among her own countrywomen.

Natalie of Serbia, enjoys much more than  
the traditional beauty of queens, and is de-  
scribed by an enthusiastic writer in the *Cologne Gazette*  
as being "not only the most beautiful, but  
also, perhaps, the best and most amiable wo-  
man in the kingdom." Like King Milan, she  
is of Roumanian descent, her mother having  
been a member of the Sturdza family, and  
her father, Herr Von Keshko, a Bessarabian  
boyar. He was a Colonel in the Russian ar-  
my. Queen Natalie has endeavored herself to  
the populace of Serbia by her fostering care  
for the educational interests of young girls.  
The Crown Prince Alexander, in whom center  
the hopes of the Obrenovitch dynasty, is de-  
scribed as an intelligent lad of excellent ca-  
pacity.

The following pointed "reasons" are from  
the pen of James Parton, the historian:  
"If men have a right to vote, women have,  
for they earn and own one-half the common  
estate."

"If men need the vote for protection, wo-  
men need it more, for they are more in need  
of protection."

"If the majority ought to rule because two  
heads are better than one, we throw away  
our chance of the best government by exclud-  
ing women."

"If a man ought to consult his wife on  
every matter of importance that concerns  
both, the men of a nation ought to ask the  
opinion of women on public affairs."

"And what harm could their voting do?"  
Louisa M. Alcott has had a sale for her  
works of over 500,000 copies.

Mrs. Frances A. Victor has written for Mr.  
Hubert H. Bancroft's "History of the Pacific  
Coast," the volumes on Oregon, Washington,  
Idaho, and Montana, and is now at work on  
Nevada.

In the formal opening of the new Bryn Mawr  
College for Women, near Philadelphia, James  
Russell Lowell was one of the speakers.  
Among other things he said, when asked  
what were his notions of a university.

"That it was a place where nothing useful  
was taught. He said that this answer was  
the result of a too violent reaction in his  
mind against the American notion that edu-  
cation was merely to be utilized for bread-  
winning. It should be a sweeter of all the  
events of life. He had been skeptical about  
women's colleges, but he now wished to take  
it all back. The object of culture should be  
to produce men and women really civilized,  
able to distinguish between literature and  
priggish view of education, and one which  
the scholar and poet will have occasion to  
revise and enlarge."

The journalist has the advantage of the  
congressman in the following proposition by  
Henry B. Blackwell of the *Woman's Journal*:  
"Congressman Lovering who is a more as-  
sute politician than Cabot Lodge, proposes to  
pay a pension of eight dollars a month for  
life to every soldier, rich or poor, sick or well,  
who ever served in the Union army. We move  
as an amendment, the payment of a similar  
pension for life to every woman, rich or poor,  
sick or well, who has been a mother."

"There is no argument which Congress-  
man Lovering can suggest in favor of the  
soldier, which does not apply with still greater  
force in the case of the mother. 'Peril to  
life and health?' The mother's risk was  
greater. Service to country? Without the  
children the country would cease to exist.  
Insufficiency of pay? The mothers of Amer-  
ica, by law, receive only food, clothing and  
medicine. 'Length of service?' The war for  
the Union lasted five years; the mother's  
care is four times as long continued, and  
is far more arduous. 'Personal need?' Wo-  
men have to work at greater disadvantage,  
and for less than half the pay which men re-  
ceive."

Why, then, will Congressman Lovering  
refuse to accept our amendment? Simply  
because soldiers and women have no  
votes. In other words, soldiers are sover-  
eigns; women are subjects. Give women the  
ballot, and straightway a pension to moth-  
ers would cease to be ridiculous, and become  
sublime in the estimation of Congressman  
Lovering.

The following from the *New Northwest*  
tells its own story:

AN INFAMOUS LAW.  
"Several years ago a citizen of Washing-  
ton who happened to be poor married a young  
lady who had great wealth. They had but one  
child, who died. The husband had managed  
control of his wife's property, and engaged  
wisely. At his death not long ago, it was  
discovered that almost the entire estate stood  
in his name, and as there was no will his

relatives got the most of it. The widow who  
was worth \$200,000 or \$300,000 when she  
married, is now comparatively poor, and her  
late husband's relatives, who had nothing,  
are comparatively rich. Even the house in  
which her father lived, and which was her  
own when she married, went to them under  
an odious and wicked law which provides  
that a woman in the District of Columbia  
has no right of dower in property that is en-  
cumbered. *Harper's Weekly*, commenting  
on the above, says:

"If this story be true, it shows what out-  
rages are committed in the name of law, and  
if women had been legislators and had passed  
such a law, it would be cited as conclusive  
evidence of their total incapacity to deal  
wisely with the most important interests  
and of their proclivity to tyranny and in-  
justice. It is a generation since Mr. Gladstone  
described the English divorce laws, devised  
by men, as infamous. Such a law as that  
mentioned in the *Woman's Journal*, which  
enables a husband, even unconsciously, to  
deprive a wife of her property and transfer  
it to his relatives, is worthy of the same epi-  
thet. It is infamous. It would be interest-  
ing to know what kind of people they are  
who can enjoy without wincing the booty  
which such a law gives them."

"The *Woman's Journal* tells the hard ex-  
perience of a widow past ninety years of age,  
now living in Massachusetts, the facts hav-  
ing been furnished by herself.

"Mrs. Black married young. To furnish  
her wedding outfit she spun and wove. With  
the money thus earned she laid in stores of  
useful things. Silver spoons were among the  
articles thus bought. By these she set special  
store, for silver spoons in those days were  
not found in every house. It was not long  
before this young wife was a widow. Then  
the law which had given all she possessed to  
her husband, now interposed again to see  
that nothing which belonged to the heirs  
should fall into the hands of the widow. The  
spoons belonged to her husband; they would  
go to his heirs. The young widow pleaded  
for his spoons, and it was finally agreed that  
if she would pay the money value of them  
she might have them. Forthwith she began  
to weave and spin, and with the money so  
earned bought back her spoons. By and by  
she married a second time, and again the  
spoons belonged according to law to the sec-  
ond husband. In process of time this husband  
also died. Again his heirs were entitled to  
the spoons and much besides. But the tak-  
ing of the cherished articles gave so keen a  
hurt that its special pain yet survives. She  
still tells how for the third time she earned  
the money with which to pay for those spoons,  
and how they were conceded to her only on  
payment of their money value."

Partial List of Magazines for December,  
Received.

THE CENTURY MAGAZINE. (The Century Co.,  
New York.) The frontispiece of this number  
is a striking portrait of the late Helen Jack-  
son (H. H.) with which is given an account of  
her life and writings followed by her last  
work in verse. George Parsons Lathrop writes  
under the title *An American Lordship*; Mark  
Twain contributes a chapter of autobiog-  
raphy. Captain Ericsson furnishes the serious  
paper of the number. The Shah and his  
palaces are described incidentally in an il-  
lustrated paper on the City of Teheran. The  
Bostonians and John Bodewin's Testimony  
are continued. There are two short stories,  
A Child of the Age, and Mrs. Bert's Essay.  
An art interest is lent to the number by an essay  
on the "Lamia" of Keats, with illustra-  
tions and an essay on the Lesson of Greek  
Art. Popular essays are Faith-Cures and  
Dangers in Food and Drink. Short essays in  
the Open Letters department contain opin-  
ions by well known statesmen. Topics of the  
Time contain several Editorials and many  
Poems are added to make up a most interest-  
ing contents.

THE NORTH AMERICAN REVIEW. (New York.)  
The opening article, Halleck's Injustice to  
Grant, is by Col. Fred Grant, and told almost  
exclusively in extracts from dispatches. Gov.  
Ireland describes the progress of Texas; Mo-  
ley and Monarch, is a marvelous bit of rhet-  
oric, being a prose poem on Lincoln, by Col.  
Ingersoll. Rome and the Inquisitions, a  
Catholic defence of the charge of cruelty  
against these ecclesiastical tribunals. Gen.  
Fry, in his Acquaintance with Grant, de-  
scribes the cadet life of the future General  
of the Army. Israel Ferry tells his version  
of the Harper's Ferry affair. Senator Bout-  
well and Gen. Rosecrans contribute articles.  
The closing article is by the Editor, Mr. Rice,  
on a Disfranchised People, which he claims  
the citizens of Delaware are.

THE ENGLISH ILLUSTRATED MAGAZINE. (Mac-  
millan & Co., New York.) Among the attrac-  
tions of the December number are found full  
page plates of Study of a Head, Fortune, My  
Sweetheart, Wife of Pygmalion, Confession  
of Love, and a Scene in Heligoland. The il-  
lustrated articles comprise a story by the  
author of "John Halifax, Gentleman," A Day  
with Sir Roger de Coverley, Through the  
Cotswold Nord, and The House of Lords. Mrs.  
Olyphant contributes a novelette, which will  
be read with pleasure by her many admirers.  
Altogether this is one of the most interesting  
and highly artistic issues of this popular  
magazine.

THE MAGAZINE OF ART. (Cassell & Co., New  
York.) The contents of this number is a de-  
light to the eye and the mind. Its frontis-  
piece is a reproduction of the Cascade and  
the Watch Tower. The opening paper is on  
J. W. Waterhouse, A. R. A., illustrated with  
engravings from his best work. This is fol-  
lowed by a paper on Art in Egypt. The ar-  
ticle on The Romance of Art is devoted to Tor-  
rigiani, Sculptor and Bravo. The Lower Med-  
way; A French Theatrical Museum, and a  
Ballad of Dead Actors are good. A Chapter  
on Chairs Illustrates some of the most strik-  
ing varieties. The department of notes is  
full and interesting.

DIO LEWIS' NOVELS. (New York.) The  
December issue of this monthly is full of  
good things. Several of the articles are il-  
lustrated; among them is an introductory  
one of a series on the subject of Home Gym-  
nasiums. In this article Dr. Lewis tells us  
how he was led to introduce the use of the  
wooden ring. Dio Lewis' writings and labors  
on the subject of callisthenics have largely  
revolutionized the exercises of the gymnasi-  
um both in this country and in Europe.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co.,  
New York.) The stories, poems and serials  
will be read with pleasure. The pages are  
enlivened by many illustrations.

THE QUIVER. (Cassell & Co., New York.)  
The Quiver this month begins several serials  
and with short stories, sketches, poems and  
illustrations make up a good contents.

THE SEASON. (The International News Co.,  
New York.) The usual amount of fashion  
items, illustrations and the latest styles in  
needlework in all departments, is found this  
month.

THE ATLANTIC MONTHLY. (Houghton, Mifflin  
& Co., Boston.) In this number will be found  
interesting chapters of A Country Gentleman  
and Princess Casanoviana. Dr. Holmes con-  
cludes The New Portfolio which has been so  
very acceptable to the readers of the *Atlantic*.  
Horace E. Scudder completes an excellent  
series of papers with one on Childhood in  
Modern Literature and Art; Prof. Charles F.  
Smith contributes an article on Southern  
Colleges and Schools; John Fiske concludes  
his essay on The Idea of God as Affected by  
Modern Knowledge, and Edmund Noble writes  
of Life in St. Petersburg. There are poems  
by W. H. Hayne, Edith M. Thomas, Charlotte  
Fiske Bates and others.

ST. NICHOLAS. (The Century Co., New York.)  
The Christmas number of this monthly is  
filled with choice reading and appropriate  
illustrations. Susan Coolidge opens with a  
poem The Little Christmas-tree, and Little  
Lord Fauntleroy follows. The second part  
of New Bits of Talk for Young Folks tells  
about Magic Clocks. Enough for Two is a  
suggestive picture by J. C. Beard. Santa  
Claus on a Lark; School-life at Rugby; A  
Morning at Rugby during Vacation-time, and  
Among the Law-makers are included in the  
list of stories. Chopin is the subject of the  
From Bach to Wagner series. There are also  
many poems, short stories and jingles.

THE ECLECTIC. (E. R. Pelton, New York.)  
The Eclectic for December is one of excel-  
lent quality and keeps up the reputation  
of the magazine. The leading articles are:  
Development of Religious Error; Novel of  
Manners; A Prince of Court Painters; Car-  
lyle as a Political Teacher; The Lesson of  
Jupiter; Men and Manners in Constantinople;  
As You Like It and Stratford-on-Avon;  
Competitive Examinations in China; The  
Recipe for Geniis, and The Story of Helene  
Gillet. There is with the above interesting  
table of contents a goodly number of short  
papers, sketches and poetry.

THE LIBRARY MAGAZINE. (John B. Alden,  
New York.) This issue contains some of the  
best written papers in the English Reviews.  
Among them are the following: Dialogues  
upon Novels; Catholic Italy and the Temporal  
Power; New Star in the Andromeda Nebula;  
The Future of the Sudan, and John Ruskin  
in his Homes and Haunts.

THE HOME ARTIST. (S. J. Herron, Chicago.)  
No. 2, vol. 1, for November, is at hand and  
contains much useful information.

OUR LITTLE ONES AND THE NURSERY. (Rus-  
sell Pub. Co., Boston.) The little ones will  
find much to amuse them in this number.

BADLAND. (D. Lothrop & Co., Boston.)  
Short stories in coarse print will attract  
the younger readers.

New Books Received.

LIFE OF SALADIN. By Richard B. Hitherway and  
George Earnest. London: W. Stewart & Co.  
HOW TO ENTERTAIN A SOCIAL PARTY. New  
York: J. S. Ogilvie & Co. Price, paper cover, 25  
cents.

THE READING CLUB. Nos. 15 and 16. Edited by  
George M. Baker. Boston: Lee & Shepard; Chi-  
cago: Janssen, McClurg & Co. Price, paper cover,  
15 cents each.

THE SCIENCE OF THE MIND APPLIED TO  
Teaching. By U. J. Hoffman. New York: Fowler  
& Wells Co.

A CAPTIVE OF LOVE. By Edward Grey. Bos-  
ton: Lee & Shepard; Chicago: Janssen, McClurg &  
Co. Price, cloth cover, \$1.50.

TEN BOYS WHO LIVED ON THE ROAD FROM  
Long Ago to Now. By Jane Andrews. Boston:  
Lee & Shepard; Chicago: Janssen, McClurg &  
Co. Price, \$1.00.

THE POPULAR SPEAKER. By George M. Baker.  
Boston: Lee & Shepard; Chicago: S. A. Maxwell  
& Co. Price, cloth, \$1.50.

FIVE-MINUTE DECLAMATIONS. Selected and  
adapted by Walter K. Forbes. Boston: Lee &  
Shepard; Chicago: S. A. Maxwell & Co. Price, 50  
cents.

AN IRON CROWN: A Tale of the Great Republic.  
Chicago: T. S. Denison. Price, \$1.50.

FOILED BY A LAWYER. A Story of Chicago.  
Chicago: S. A. Maxwell & Co. Price, \$1.25.

ELISE AINSLEE. By Sara L. McCracken. Spring-  
field, Mass.: Star Publishing Co. Price, paper  
cover, 25 cents.

PARTOR VARIETIES. Part II. By Emma E.  
Brewster and Lizzie B. Scribner. Boston: Lee &  
Shepard; Chicago: S. A. Maxwell & Co. Price, 30  
cents.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, December 12, 1885.

## Another Release from Theological Dogmas.

There is trouble in Philadelphia, but the rejoicing is greater than the trouble, illustrating the law of compensation. The theological dogmatists are in trouble, as they are apt to be in these days, but the lovers of religious liberty rejoice. Most conservative of all their kind are Philadelphia Presbyterians. Their Spring Garden church was lately crowded on Sunday evening with a thousand people to hear the farewell discourse of the preacher, Rev. Mangasar M. Mangasarian, who had been with them three years with marked success, but was gradually departing from their orthodoxy. It was understood that on this occasion he would weigh anchor and sail out. His discourse was based on Acts 24:14,—"After the manner which they call heresy, so worship I."—was a frank confession that he had ceased to be a Calvinist, and that he could no longer be true to his own conscience and his God, if he did not go forth into larger liberty toward which he had been led through "a long series of tempestuous struggles." Henceforth, he could only preach, according to the light, not according to any denominational standards. He then filed his objections to the Calvinistic interpretation of Christianity, with its stern curse upon all mankind for the sins of one; its absolute devil, who is the successful rival of God; its thinly settled heaven and its populous hell. He would plant himself on the teaching of Christ,—"the fatherhood of God and the brotherhood of men." "My children," he said, "shall be broad enough to include all good men, independent of their belief. The Gentiles, in practicing charity, good fellowship, and other Christ-like virtues, were unconsciously Christians. There was religion before the Bible. The Bible is the child of religion, not its mother. God hasten the day when all theological fences shall be leveled, when there shall be no tyranny of opinion, when we shall be free as the air, glad as the sunshine!"

With solemn tenderness he gave his honest convictions and the hearers listened with deep feeling. He is a man of eloquent and electric utterance and of the best character. Twenty-seven years ago this Armenian was born in a little village on the upper Euphrates in Asia. He studied in the Roberts College in Constantinople, came to America and graduated at the theological school at Princeton, N. J., went to the Spring Garden Society and has been greatly beloved by them. Very interesting his career must have been thus far, leading him from distant Asia to this western world, and his theological journey has also taken him over wide zones of spiritual latitude. If true to himself, and ready to follow the light in future, he will be a power for good, and can gather a new congregation, largely made up, perhaps, of his hearers and friends in the past. In our time the ban of an orthodox church does a man small harm, often great good indeed. David Swing, of our city, swung out into wider range of bearing and power when the Presbyterians branded him a heretic, and H. W. Thomas preaches to larger audiences and with more spiritual light, and warmth than when in the Methodist fold. Held Stewart in Battle Creek, Michigan, has doubled his hearing and has far higher and greater influence since he stepped out of the Presbyterian limits. So it is everywhere. These emancipated preachers grow liberal toward Spiritualism, too, and begin to see that its great truths, illustrated by convincing facts, are the need of the world. Success to Mr. Mangasarian, and to his growing band of spiritual truth-seekers.

## Underwood to Ingersoll.

We reprint this week from *The Index*, "An Open Letter to Col. Ingersoll," by B. F. Underwood. It is timely and well worth reading. It gives a truthful sketch of that disreputable organization, which was founded in the interests of a noble reform, shows how the policy of its leaders has reduced its influence to zero; how it has repelled self-respecting and disinterested Liberals, and with great frankness and force, yet with a courtesy almost to excess, exposes the inconsistency and folly of Ingersoll in allowing the present leaders of that concern to use his name as a tall to fly their dirty kite. A little clique are using the League (the name of which they have changed to "American Secular Union") to raise money for a few individuals, principal among whom are Charles Watts, an English materialist (who failed in his contest with Bradlaugh, tried to start a "Secular Union" in England, and not succeeding, came to this country, travelling first with some sort of a company in which his wife was one of the singers or performers, and afterwards joining the League, and working for it), and Samuel Putnam—or as he sometimes registers his name when he visits hotels under circumstances requiring concealment of his identity, "Samuel P. Mansfield and wife"—whose wife obtained a divorce from him on the ground of adultery, and whose personal character is thoroughly corrupt. These men, supported by the *Truth Seeker* which represents the Bennett crowd of Liberals (?) pose before the public as "reformers," as friends of "State Secularization," when in fact they are advocating what they call "secularism," a sect that emphasizes the necessity of limiting effort and aspiration to "this world," and which is utterly intolerant of every thing of a spiritual character or tendency. While pretending to be working "to separate the Church and the State," they are actually trying to secularize the people, and to destroy all belief in spiritual realities. They call upon all who believe in State Secularization (in which Spiritualists and Liberals generally believe) to aid them by contributions, while they are in fact doing nothing for that cause, but are disseminating a crude and crass materialism, with which thinkers like Spencer and Huxley have no sympathy, which men like Underwood, who represent the most radical agnostic thought, regard as but the swaddling clothes of their intellectual infancy.

It is impossible that respectable Materialists—much less Spiritualists—can feel any interest in an organization which is the embodiment of inconsistency and dishonesty. It must ultimately die of its own stench. If Col. Ingersoll persists in adhering to it, so much the worse for Col. Ingersoll. He is a popular orator, but when only four Leagues were represented by delegates at the Cleveland Congress, with all the supposed prestige his name would give to the organization during his presidency for a year, it is about time he heeded the words of admonition and advice such as are contained in Mr. Underwood's letter, which receive added force from the fact that the writer has for years been an intimate friend and correspondent of the eloquent orator, but against whose short-sightedness and folly, we are glad to see he has the courage and manliness to protest.

## The Gnostic Society.

In a letter addressed to the *Chronicle*, Elliott B. Page, Secretary of the Theosophical Society, American Board of Control, writes from St. Louis: "There is no organization existing in San Francisco or any of its suburbs which has a right to use the name of 'Theosophical Society,' no charter having at any time been granted for such formation. The 'Gnostic Society' is in no manner connected with the body which it purports to represent, its founders and managers having been expelled from the Theosophical Society for cause. The Theosophical Society repudiates any connection whatever with the persons alluded to, and cannot too pointedly call attention to the fact that it allows no such sensational clap-trap and emotional rubbish to be foisted upon the public under its sanction or under the protection of its name."—*San Francisco Chronicle*, Nov. 19th, 1885.

The Gnostic Society spoken of above is the progeny of ex-Rev. George Chaine, and the woman whom the said George styles, "The mother-of-my-soul," but who is known to the vulgar world as Anna Kimball.

Geo. H. Brooks writes as follows from Somerset, Ky., under date of December 2nd: "My engagement closed at Louisville last Sunday evening, under very pleasant conditions. The meetings there have been very largely attended. I am to go to Chattanooga, Tenn., for the rest of this month, after next Sunday. I speak here Thursday night, Saturday night and Sunday morning and evening. My address while in Chattanooga will be, 1433 William St., care J. W. White."

Mr. and Mrs. John T. Little gave us a call on the 3rd inst., en route for Cincinnati, where Mrs. Little will speak this month. They report a growing interest in Minnesota. Mrs. Little has just finished a three months' lecture course there. Her audiences were large and enthusiastic.

The Chemist and Druggist gives the results of Dr. Magner de la Source's investigations into the adulteration of French wines. The average annual importation into Paris equals 100,000,000 gallons, and the quantity of so-called wine sold there amounts to 120,000,000 gallons. The adulterants are chiefly water, alcohol, and glucose, and the coloring liquid is made largely from the heavy pressings of dry grapes. More than 40 per cent. of the wines were so fortified, during 1883-4, as to contain 15 per cent. of alcohol; natural wines contain only about 10 per cent.

## REVISING.

The revising of bibles, creeds, views with reference to God, the devil, and the methods of Divine government, goes bravely on. The bible of the present is no longer the bible of the past. The difference in the orthography of *hell* and *sheol* is very marked and significant, and the divergence existing between the sentiments of the Old and the New Versions of the so-called sacred book, is so very prominent that no one can mistake the same. Even Judaism is revising its old fossilized creed, taking a step forward here and there, and manifesting a desire to progress. The National Rabbinical Convention of the Reformed Hebrew Church, lately in session at Pittsburgh, Pa., adopted a platform somewhat advanced, indicating that the Jew is beginning to realize that he lives in this the 19th century, and not in the dark ages of the world, and must keep pace with the times. After careful consideration, members of the National Rabbinical Convention came to the conclusion that they recognize in every religion an attempt to grasp the Infinite and in every mode, source, or Book of Revelation held sacred in any religious system, the consciousness of the indwelling of God in man.

They hold that Judaism presents the highest conception of the God idea as taught in their Holy Scriptures and developed and spiritualized by the Jewish teachers in accordance with the moral and philosophical progress of their respective ages.

They recognize in the Mosaic legislation a system of training the Jewish people for its mission during its national life in Palestine, and to-day they accept as binding only the moral laws, and maintain only such ceremonies as elevate and sanctify their lives, but reject such as are not adapted to the views and habits of modern civilization.

They hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity, and dress originated in ages and under the influence of ideas altogether foreign to their present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in these days is apt rather to obstruct than to further modern spiritual elevation.

They recognize in the modern era of universal culture of heart and intellect the approaching of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice, and peace among all men. They consider themselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state.

They recognize in Judaism a progressive religion, ever striving to be in accord with the postulates of reason. They are convinced of the utmost necessity of preserving the historical identity with their great past, Christianity and Islam being daughter religions of Judaism, they appreciate their providential mission to, and in the spreading of Monotheistic and moral truth. They acknowledge that the spirit of broad humanity of this age is their ally and the fulfillment of their mission, and therefore they extend the hand of fellowship to all who operate with them in the establishment of the reign of truth in its righteousness among men.

They reassert the doctrine of Judaism that the soul of man is immortal, grounding this belief on the divine nature of the human spirit, which forever finds bliss in righteousness and misery in wickedness.

Thus we can observe that Judaism, formerly considered as the most unprogressive of all religions, is breaking its shackles, and trying to move forward with the advancing tide of civilization.

The old and safe New York *Observer* is solid on future punishment, and wants the fire kept up regardless of expense. It takes a hand in the discussion on the salvation of pagans, asks: "Are the heathen safe?" and answers in a decided negative. The *Observer* may be right in part. Some of these heathen are poor sinners, and sin is not a safe investment anywhere. But are the Christians safe? Some of them, too, are poor sinners, even the reverend clergy fall into strange ways sometimes, and we hear of the lally now and then as defaulters and guilty of other crookedness. Make ourselves safe at home by true living, cast the beam out of our own eyes, and we shall be in good shape to sail over the seas and cut out the moles and beams from pagan eyes.

Mrs. L. J. Jaquet of Milwaukee, Wisconsin, writes: "On Sunday, Nov. 29th, we had Mrs. Shepard Little, of New York, with us. She gave three very interesting discourses. I think the Spiritualists here had a greater outpouring of the holy spirit in our midst, through Mrs. Little, than was manifested through the boy preacher, Rev. Harrison, who is now here holding meetings."

It seems that from a scientific point of view, perfectly clean hands are an impossibility. In the *Gazzetta Medica Italiana*, Dr. Forster says that after the most diligent washings and brushings with soap and water and rinsing with carbolic acid and other disinfectants, the hands remained so impure that upon touching the fingers to sterilized gelatine, microscopic organisms were rapidly developed. The doctor found, indeed, that on rinsing the hands with a solution of one to 1,000 of corrosive sublimate, they became "scientifically cleansed" for the time, but that in wiping them upon a towel not previously disinfected, they returned to their old condition of uncleanness.

## Such a Journal as Many Want.

We call attention of those interested to the advertisement of the RELIGIO-PHILOSOPHICAL JOURNAL, found in this issue. There are a large number who believe more or less in Spiritualism, and many who are desirous of knowing something of the phenomena from a religious source. We have been personally acquainted with Col. J. C. BUNDY, editor of the JOURNAL, for some time; and by reputation for many years. No man stands higher for purity of personal character, love of truth and hatred of the false, than he. He is a Spiritualist, marked and decided, of course; but he is the unrelenting exposé and denouncer of all deceptions who play tricks in the name of Spiritualism; and he has driven many impostors from the public, and some even to prison.

It is the steady, high aim of Col. BUNDY to place spirit phenomena on the firm basis of scientific truth. He holds that it must stand or fall on its facts; and that it can not be bolstered up by any sort of fiction or cheat. For this reason his JOURNAL is a terror to all impostors, and dark-circle tricksters, who work under the name of Spiritualism.

Col. BUNDY was the leading spirit in the organization of the Society of Psychical Research in the United States, which includes many of the ablest scientists, literary men and clergymen. There is such a society in England. The object on both sides is to gather and classify well attested psychological facts, that they may serve as scientific and philosophical data. In this way Col. BUNDY and other Spiritualists of high intellectual and moral culture, believe that the future life and personality will be demonstrated to the world as facts about which there shall be no longer doubts.

A journal with objects so exalted should indeed be careful in its utterances, and one that can come into the bosom of any family, and be read through the tears of those whose hearts are sore with grief for loved ones gone. Such a paper is the RELIGIO-PHILOSOPHICAL JOURNAL. It can be read by all people of all denominations whose hearts and hopes have an anchorage within the veil of immortality, and by those who are striving to cast anchor in that serene haven.—*Daily News, Danville, Illinois*.

Were the Editor-in-chief on duty, modesty would prevent his publishing the foregoing, but his office associates, taking advantage of his confinement to the sick room, use it without compunction. Those nearest to Mr. Bundy know how steadily he has striven to sink his personality in the paper, to make the JOURNAL with its able contributors the representative, rather than the single individual.

Only these most intimately associated with Mr. Bundy can have any adequate realization of the vital force he has expended upon his work, or of the sacrifices of various kinds that he has freely and continuously made in promoting what he has thought to be in the highest interests of truth.

Mr. Bundy would not claim to be the "leading spirit" in placing the phenomena of Spiritualism upon a scientific basis, but he would undoubtedly assert that the JOURNAL had been the leading agent in this direction. And it can readily be shown how widespread and far-reaching is the influence of the paper in all that makes for the higher aspects of Spiritualism.

How soon the leading spirit of the JOURNAL will return to his post cannot now be told; he ought to have a respite of some months; whether he will be fortunate enough to secure this depends largely upon the JOURNAL's subscribers. If they will but exert themselves to promptly pay up arrears, secure new subscribers and strengthen his hands, it will hasten his restoration to activity.

## GENERAL ITEMS.

A. B. French gave us a call last Friday on his way to Ottumwa, Iowa, to fill an engagement.

Giles B. Stebbins attended the Spiritualist Quarterly Meeting at Port Huron, on last Saturday and Sunday.

J. S. Dean, the magnetic healer, is now located at 14 Walnut St., where he will remain for the winter.

The *Theosophist* for November is at hand, and is for sale at this office; price, single copies, 50 cents.

Warner B. Lord, a veteran Spiritualist of Utica, N. Y., passed to spirit-life November 4th, aged about sixty-two.

Mrs. L. Pet Anderson is located at 1206 Market St., San Francisco, Colonnade House, Room 11, where she will be glad to see her friends.

Parson Downs, the disgraced Boston preacher, talked to the barbers of the "Hub" last Sunday night, and enlivened his discourse by throwing a strap at the reporters.

The women journalists of this country have a National Press Association, and a New England branch has just been formed in Boston, of which Mrs. Sally Joy of the *Herald* is President.

Pagan Myo, on the bank of the Irrawaddy, just above Minla, and in the possession of the British troops, is the ancient capital of Burmah and in ruins. It extends for ten miles along the river and is choked with jungle. Its pagodas are almost countless, and one of them ranks next to the famous Tag Mahal. The neighboring hills are dotted with ruined pagodas razed by the hill tribes (who are no Buddhists) for the sake of the gold and silver images, of Gautama buried beneath each when it was founded.

Dr. Shaw, writing to the *Medical Times* from Water Gap, where poisonous snakes abound, says that during the past six years, in which he has followed out a method of cure for snake bite, he has not lost a case. He gives sixty minims of aromatic spirits of ammonia hypodermically and an ounce of whiskey every two hours. A large poultice of bruised raw onions is applied to the wound and renewed every hour. The whiskey and onions are continued until cure is effected, which is usually on the third day.

Mr. H. Augur lectured lately on Spiritualism at Medical Lake, Wash. T. He speaks very highly of the waters of Medical Lake.

There will be a course of six lectures on Music and Art, at Mrs. S. G. Pratt's Home School of Music and Art, 2919 Indiana Ave. Prof. P. Baumgras, Mr. W. S. B. Mathe vs, Mr. C. H. Brittain, Mrs. A. Byford Leon and Mrs. S. G. Pratt are the lecturers. Tickets for course, \$3.00; single admission, 75 cents.

Dr. Quain, an eminent London physician, remarked, in the course of his "Harvelian oration," that fifty years ago a patient could command no anesthetic to insensibility to pain, no antiseptic to promote the healing of a wound, no chloral to procure sleep, no antipyretic in general use to control fever. He showed that in the past forty-five years the mean duration of life in England and Wales has been increased by two years, and that of women by three and a half, the greater portion of such increase being subsequent to childhood and prior to decrepitude.

In a recent lecture on leprosy—a disease which has been widely discussed of late—Prof. Hutchinson of the London Hospital, stated that it is not contagious, nor is it an hereditary disease, though it may, of course, be transmitted. He believed leprosy to be caused by eating fish which has been somewhat decomposed, or has been salted. Healthy fish in any quantity will not cause it, but a small quantity so poisoned will. When leprosy prevailed in England, the inland consumption of fish was very large. He cites two cases of cure of the disease, one of which was treated by himself.

Last fall Dr. Eason, well known in America, had a dream that he visited the residence of Dr. D. B. Searcy, in Monroe County, and when he entered the reception-room found that Dr. Searcy was not there. In a few days he received a notice by mail that the day preceding the night of his dream the doctor died. Last Friday night he dreamed that he entered the same room and Mrs. Searcy was not there. The dream awoke him, and, recalling his former experience, he awoke his wife and told her that his cousin, Camilla Searcy, was dead. Monday last he received a letter stating that Mrs. Camilla Searcy died the day preceding his dream. Dr. Searcy and Dr. Eason were cousins.—*American (Ga.) Republican*.

## Suitable Books for the Holidays.

## NOW IS THE TIME TO ORDER.

Can we find a Christmas present more to be enjoyed than a book, especially one with golden words as well as gilt cover? Our list embraces the best works by the most popular authors. If science is sought for, what better than the instructive works of William Denton?

In poems, Lizzie Doten's admirable volumes, *Poems of Progress* and *Poems of Inner Life*, *Poems of Life Beyond*, compiled by G. B. Stebbins, Barlow's *Voices, and Immortality*, lately published, are excellent.

Beyond the Sunrise, is a choice collection of spiritual experiences, told in a pleasant way.

Wolfe's *Startling Facts in Modern Spiritualism* needs no commendation.

Chapters from the Bible of the Ages, is out in a new and handsome edition, only \$1.00.

Just published, *Psychometry*, by Dr. J. Rodas Buchanan; also *Moral Education*, by the same author.

Mrs. M. M. King's inspirational works, *Principles of Nature*, and *Real Life in the Spirit-world*.

The *Arcana of Nature*, 2 vols., and *Physical Man*, by Hudson Tuttle; also *Stories for our Children*, by Hudson and Emma Tuttle.

Dr. R. B. Westbrook's *The Bible—Whence and What? and Man—Whence and Whither?* The complete works of A. J. Davis.

Dr. Babbitt's *The Principles of Light and Color*, and *Religion*.

Epes Sargent's *The Scientific Basis of Spiritualism*, which should be in the library of all investigators and thinkers. Proof Palpable and Planchette, the Despair of Science, are also appropriate.

Mrs. Emma Hardinge-Britton's *Nineteenth Century Miracles* is a work comprising a full and exhaustive account of all the main incidents of a spiritualistic character which have transpired in every country of the earth, from the beginning of the Nineteenth Century to the present time. It is handsomely illustrated and will be found a suitable gift book.

Beyond the Gates by Miss Phelps is a combination of the literary and spiritual.

Space forbids further mention, but any and all books in the market can be ordered through this office.

Partial price list of books for sale, postpaid: *Poems of Progress*, plain \$1.50, gilt \$2.10; *Poems of Inner Life*, plain \$1.50, gilt \$2.10; *Poems of the Life Beyond*, plain \$1.50, gilt \$2.10; *The Voices*, plain \$1.10, gilt \$1.35; *Beyond the Sunrise*, cloth \$1.00, paper 50 cents; *Startling Facts in Modern Spiritualism*, \$2.25; *Chapters from the Bible of the Ages*, \$1.00; *Psychometry*, \$2.10; *Moral Education*, \$1.00; *The Principles of Nature*, 2 vols., each \$1.50; *Real Life in the Spirit-world*, 83 cents; *The Bible—Whence and What?* \$1.00; *Man—Whence and Whither?* \$1.00; *The Complete Works of A. J. Davis*, \$3.00; *The Principles of Light and Color*, \$4.00; *Religion*, Babbitt, \$1.00; *The Scientific Basis of Spiritualism*, \$1.00; *Proof Palpable*, cloth \$1.00, paper 75 cents; *Planchette*, \$1.25; *Nineteenth Century Miracles*, \$1.75; *Arcana of Nature*, 2 vols., each \$1.50; *A Elm for a Blow*, a book for children, \$1.00; *Vital Magnetic Cure*, \$1.25; *Animal Magnetism*, Deleuze, \$2.15; *Bhagavat Gita*, \$1.75; *Diogenes*, \$2.15; *Future Life*, \$1.50; *Home*, a vol. of Poems, \$1.60; *Heroes of Free Thought*, \$1.75; *Incidents in My Life*, 50 cents; *Leaves from My Life*, 50 cents; *Pioneers of the Spiritual Reformation*, \$2.50; *Mediuna*, by Kardec, \$1.60; *Nature's Divine Revelations*, \$2.75; *Our Homes and Our Employment Hereafter*, \$1.60; *Transcendental Physics*, \$1.10; *Records of a Ministering Angel*, \$1.10; *Mind Reading and Beyond*, \$1.35; *The Missing Link*, \$2.00; *Primitive Mind Cure*, \$1.50; *Divine Law of Cure*, \$1.50; *Immortality*, Barlow, 50 cents; *Physical Man*, \$1.50; *Stories for our Children*, 25 cents.



Sixty tons of almonds were gathered from sixty-five acres on the Oakshade farm, in Yolo County, Cal., the present season.

Maine paid \$53,950 of internal revenue last year. There are 1,014 retail liquor dealers in the State.

A natural bridge has recently been discovered in the Tonto Basin, A. T., which is 200 feet long, 600 feet wide and 170 feet high.

Any person having a copy of either "Art Magic," or "Ghost Land," which they will dispose of at a reasonable price, please address A. B. K., box 2646, Boston, Mass.

Dr. Albert Thompson, a young Irish physician, has been presented with the Albert medal for removing poison in a case of diphtheria by sucking it away.

The Post Office Department discourages sub-offices in large cities as delaying rapid delivery, and favors an increase of the carrier system.

One of the Atlanta prohibitionists who was most active during the recent campaign has been turned over to the police by his family. His head had been turned by the excitement.

The peerage lately founded in Japan for the purpose of forming an upper Chamber in the Parliament which is to meet in 1889 consists now of 11 Princes, 24 Marquises, 76 Counts, 324 Viscounts, and 74 Barons, or a total of 409.

The Zenana and Medical Mission School of India is reported to have been very successful, sixty-one women having already been graduated and aided in the prosecution of their work of healing the sick and teaching Christianity to the neglected women and children of the East.

The Greeks devoured the flesh of the hedgehog. When it has been well fed it is sweet and well flavored, and the flesh is eaten in many places in England and on the Continent. An American gentleman who partook of this dainty, stewed, on the other side, says it reminded him a good deal of quail.

A Berlin surgeon lately removed a quantity of dead bone from a man's arm. Immediately afterward he amputated the leg of another man for an injury. Then he took a large piece of bone from the amputated leg and put it in the place of the dead bone of the arm. The bone became firmly attached and made a very successful operation.

The André monument affair has had the effect of putting Mr. Field before the British public in a light he may not relish. The London Echo writes of him as "an able, pushing man of business, not too scrupulous to jeopardize success, but, on the other hand, exceedingly vain and fond of associating his name with persons of eminence and rank more especially in this country."

An investigation of Sunday labor by Carroll Wright shows that while the displacement of rest by recreation has vastly increased in America, thus making work for those concerned in transit and other means of pleasure, no fact can be produced to support the statement that the mere toll for wealth occupies any more time on Sundays than it did a century ago.

S. A. Kean & Co., of this city, have issued a work under the head of "Digest of Laws Governing the Issue of Bonds." It is a well known fact, that in an experience of nearly twenty-five years, no one investing through them (S. A. Kean & Co., bankers, successors to Preston, Kean & Co.), has ever lost a dollar through default of either principal or interest of municipal bonds. They claim that ninety-five per cent. of the few losses that have ever occurred might have been prevented by proper care and acquaintance with the laws. The work has been prepared as a presentation to their clients, and it can not but prove very valuable to all investors.

At Degendorf, where the Danube flows through a rich and beautiful valley, there is a church upon whose walls a series of twenty-four paintings represent some remarkable events said to have occurred there. In the year 1337, the story goes, the Jews stole the sacred wafer (or host) from the church. They scratched it with thorns until it bled, and the visage of a child appeared; they baked it in an oven; they hammered it on an anvil, of which the block is still shown; they tried to thrust it down their throats, but were prevented by the hands and feet of the child. Then, despairing of being able to destroy it, they flung it into a well, which was immediately surrounded by a radiant glory. The result of this story was that the Degendorfs, who owed large sums of money to the Jews, rose and massacred their creditors instead of paying their debts. The priests applauded these doings, and ever after showed the indestructible wafer.

#### Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent free until January 1st next, to new subscribers who remit \$2.50 for one year's subscription.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance. Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

#### Letter from Lincoln's Old Partner.

To the Editor of the Religio-Philosophical Journal:

I have carefully read Mr. Poole's address on Abraham Lincoln, published in the RELIGIO-PHILOSOPHICAL JOURNAL of Nov. 28th, 1885. Mr. Poole is a stranger to me, but I must say that he struck a rich golden vein in Mr. Lincoln's qualities, characteristics and nature, and has worked it thoroughly and well, exhaustively in his special line.

I know nothing of Lincoln's belief or disbelief in Spiritualism; I had thought, and now think, that Mr. Lincoln's original nature was materialistic as opposed to the spiritualistic; was realistic as opposed to idealistic. I cannot say that he believed in Spiritualism, nor can I say that he did not believe in it. He made no revelations to me on this subject, but I have grounds outside, or besides, Mr. Poole's evidences, of the probability of the fact that he did sometimes attend here, in this city, séances. I am told this by Mr. Ordway, a Spiritualist. I know nothing of this fact on my personal knowledge.

Mr. Lincoln was a kind of fatalist in some aspects of his philosophy, and skeptical in his religion. He was a sad man, a terribly gloomy one—a man of sorrow, if not of agony. This, his state, may have arisen from a defective physical organization, or it may have arisen from some fatalistic idea, that he was to die a sudden and a terrible death. Some unknown power seemed to buzz about his consciousness, his being, his mind, that whispered in his ear, "Look out for danger ahead!" This peculiarity in Mr. Lincoln I had noticed for years, and it is no secret in this city. He has said to me more than once, "Billy, I feel as if I shall meet with some terrible end." He did not know what would strike him, nor when, nor where, nor how hard; he was a blind intellectual. He was struggling and fighting in the dark against the fate. I say on my own personal observation that he felt this for years. Often and often I have resolved to make or get him to reveal the causes of his misery, but I had not the courage nor the impudence to do it.

When you are in some imminent danger or suppose you are, when you are suffering terribly, do you not call on some power to come to your assistance and give you relief? I do, and all men do. Mr. Lincoln was in great danger, or thought he was, and did as you and I have done: he sincerely invoked and fiercely interrogated all intelligences to give him a true solution of his states—the mysteries and his destiny. He had great—too great confidence in the common judgment of the common people had truths that philosophers never dreamed of, and often appealed to that common judgment of the common people over the shoulders of scientists. I am not saying that he did right. I am only stating what I know to be facts, to be truths.

Mr. Lincoln was in some phases of his nature very superstitious; and it may be it is quite probable that he in his gloom, sadness, fear and despair, invoked the spirits of the dead to reveal to him the cause of his states of gloom, sadness, fear and despair. He craved light from all intelligences to flash his way to the unknown future of his life.

May I say to you that I have many, many times, thoroughly sympathized with Mr. Lincoln in his intense sufferings; but I dared not obtrude into the sacred ground of his thoughts that are so sad, so gloomy, and so terrible.

Your Friend, WM. H. HERNDON.  
Springfield, Ill., Dec. 4th, 1885.

#### General News.

The engagement of James Bayard, eldest son of the Secretary of State, to Miss Deakins, a West Virginia farmer's daughter, is announced by a Washington paper. It is understood that the Secretary of State still refuses to recognize the son or the lady. The Earl of Dyart, who married Miss Florence Newton a few days ago, does not come of age until he is forty, but he has an allowance from his trustees of £20,000 a year, which will be multiplied by four when he has his income in his own hands.—Mme. Modjeska's son, Mr. Ralph Modjeska, according to the London Court Journal, has received a special Papal dispensation permitting him to marry his cousin, and the wedding will take place in New York in December. The lady is only 17 years old, and her name is Felicia Benda.—The Medical Summary thinks that theatrical people are too much inclined to drink absinthe, and considers the taste especially unfortunate as the dipsomania resulting from it is very violent and almost incurable. The imitation article drank in the United States is said to be made from a mixture of essential oils and indigo, mostly poisons.—The Emperor of Germany, who makes unctuous speeches declaring that religion is all in all to him, deems it consistent therewith to feast from their homes in winter women on the eve of childbirth, and paralytic old men, and pack them over the frontier for no other cause than they were born Poles. He is thus responsible for the death of dozens.

The latest popular song in Australia is said to be "Straighten the Toes of My Buried Leg." "Mrs. J. Smith, P. Mrs." is the way the new Postmistress in an Indiana town writes her official name.—Robert Steele of Philadelphia has bought for \$225,000, from L. L. Dorsey of Louisville, the trotting stallion Epaullet.—November was a month of unusually favorable weather in the fox-hunting districts of Great Britain and the sport was extraordinary.—Efforts are making toward restocking with trout the Lea, near London, now an exhausted stream, but revered by anglers because it was there Isaac Walton plied the rod.—The exact expense of the funeral of Victor Hugo has only just been added up and given to the world. It amounts to 101,532 francs, \$20,306.40. The Chamber voted 20,000 francs toward it.—The Paris Municipal Council has been discussing a motion in favor of a free pardon for all political prisoners. The amnesty would, it is expected, include Prince Krapotkin and Louise Michel.—Dr. Pringle lately demonstrated before the British Society of Arts that in the Himalayan portion of India inoculation against small-pox "had been practiced from what might be termed time immemorial."

Herr Joest, the African explorer, has been telling the Berliners how, during his late travels in Zululand, he found the remains of Cetewayo, unburied, shut up in a hut and mourned over for two months by 500 women.

One-fifth of all the coal produced in the United States is found in four counties, of which Pittsburgh is the business centre. Nearly one-third of the product, if converted into coke. There are 100 coke-makers, 12,000 ovens, and \$13,000,000 invested. Six thousand men are employed.

The attention of our patrons is called to the San Francisco Excursion in connection with the Chicago, Burlington & Quincy Railroad, during the month of December, as affording an unrivalled opportunity for spending the winter months in the delightful climate of Southern California. These Excursions are to leave Chicago and Peoria on the following dates, and by the following routes:  
Chicago and Peoria, Dec. 14th, via C. & Q. R. R., to Kansas City, and thence via A. T. & S. F. and Southern Pacific Rys.  
Chicago and Peoria, Dec. 15th, via C. & Q. R. R., to Kansas City, thence via Missouri Pacific Rr., from Kansas City, through the beautiful Indian Territory, and via the Texas & Pacific and Southern Pacific Roads.  
Chicago and Peoria, Dec. 17th, via C. & Q. R. R., to Council Bluffs, and thence via Union Pacific and Central Pacific Rys.  
The rate for the round trip from Chicago is \$113.15, from Peoria \$109.75, and tickets are good six months.

For several years it has become quite a feature in the business of some of the leading publishers to offer prizes for designs or literary productions, and everybody is familiar with the large offers of that kind by Messrs. Harper, the Youth's Companion, and L. Frang & Co. The latter firm, after a great financial and artistic success of their several prize offerings for designs, has now supplemented them by an offer of prizes for essays on Christmas Cards, the prizes to be given to ladies only. We understand it is the object of this offer to ascertain the judgment of American ladies of what are the requirements of a design for a Christmas Card, and how far Prang & Co. have succeeded in this regard in their publications, and that in consequence the most severe criticism will not influence the awarding of the prizes in the least. The prizes offered amount to over five hundred dollars.

That feeling of extreme debility is entirely overcome by Hood's Sarsaparilla. "I was tired all over, but Hood's Sarsaparilla gave me new life and strength," says a Pawtucket, R. I., lady. Hood's Sarsaparilla is sold by all druggists. \$1 a bottle, or six bottles for \$5.

Those who preach, lecture, declaim or sing, will do find Hale's Honey of Horehound and Tar the speediest restorative of the voice! In cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all druggists at 25c, 50c, and \$1.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Race Co. in this issue of our paper. We can recommend this company to do as they agree, and orders entrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

Gleam's Sulfur Soap cleans and beautifies, 25c.  
German Corn Remover kills Corns, Bunions, 25c.  
Hill's Hair and Whisker Dye—Black & Brown, 50c.  
Pike's Toothache Drops cure in 1 Minute, 25c.

#### Business Notices.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Attend lectures. Telegraphic address, Ceylon, O. B. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 127 Broadway, N. Y. Terms: \$2 and three cent postage. Money refunded if not answered. Send for explanatory circular.

MR. CHARLES DAWBARN will lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 24th to April 4th. Mr. Dawbarn would be pleased to arrange for one or more lectures to such Societies as may be convenient to his route, either going or returning. Address him at 453 West 23rd St., New York City.

Nothing is so reliable as Ayer's Cherry Pectoral for colds, coughs, in short for any and all derangements of the respiratory organs, which tend toward consumption. In all ordinary cases it is a certain cure, and it affords sure relief for asthma and consumption, even in advanced stages.

#### Spiritual Meetings in Brooklyn and New York.

Church of New Spiritualist Association, 418 Adolph St., near Fulton, Brooklyn, N. Y. Sunday services, 11 A. M. and 7:45 P. M. Mediums Meeting 8:30 P. M. Ladies Aid Society meets every Thursday, 8 to 10 P. M.  
John Jeffrey, President; S. H. Nichols, Vice-President; Miss Laidlaw, Secretary; A. G. Kipp, Treasurer.  
December 1, J. J. Morse.  
December 8, H. Bailey.  
December 20th and 27th, Mrs. F. O. Myer of Baltimore.  
January and February.—Mrs. A. L. Lull, of Lawrence, Kansas.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.  
The People's Spiritual Meeting of New York City, convenes every Wednesday, 10:30 A. M., and at 7:30 P. M., at Miller's Arcadium Hall, 54 Union Square.  
FRANK W. JONES, Conductor.

#### Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hold meetings every Sunday afternoon and evening at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate.  
J. J. HULLING, Sec. H. J. HOISE, Pres.

#### Passed to Spirit-Life.

Mrs. Ursula Cook, aged 65 years, passed to spirit-life Nov. 18th.  
She leaves a companion and children who will miss her, for she was a very devoted mother. She had been a spiritualist for a number of years. The writer of this has had the assurance of her presence at the funeral when she was first taken sick. She said she was going home.  
Lonia, Mich. MISS L. H. DENHAM.  
Passed to spirit-life from Jacksonville, Fla., Nov. 10, 1885.  
Mrs. Susan M. Satcha.  
She was a subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL and had the cause at heart.

#### Quarterly Meeting.

The Wisconsin State Association of Spiritualists, will hold their next Quarterly Meeting in Armory Hall, Portage, Wis., Dec. 11th, 12th and 13th, 1885.  
Mrs. W. K. HULLING, President; S. H. Nichols, Vice-President; Miss Laidlaw, Secretary; A. G. Kipp, Treasurer.  
Good vocal and instrumental music will be given. Free. Those desiring to participate, please send their names to the St. Paul, Wis. Central, and to the Northwestern Railways will return for one-third fare all who pay full fare to this meeting. Board at first-class hotels, \$1.50 per day; at first class boarding houses, 75c per day.  
WM. M. LOCKWOOD, Pres.  
DR. J. G. PHILLIPS, Secretary.

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#### Just Published.

My Religion.  
By COUNT LEO TOLSTOI.  
Translated by HARRINGTON SMITH.  
12mo. Gilt top, \$1.25.

This work, which has created something of a sensation in Europe, has been published in Germany, France and England, and has been translated into Russian. It is an exposition of the Christian life in relation to the social aspect, a part from theological teachings and human systems of external government. Mr. Tolstoy, who may regard with wonder the magnificent audacity of his spiritual aspirations, we cannot refuse to admire a faith so sincere, so intense, and so many respects so elevating and so noble.

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Prof. J. G. LINTON, 91 Michigan Ave., Chicago, Ill.

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It is impossible to over estimate the value of warm feet. In this season of the year thousands of valuable lives are sacrificed every year in consequence of damp, cold feet. Cold feet lay the foundation for Rheumatism, Gout, Sciatica, and all the other ailments of the lower limbs. Cold feet are the cause of all the ailments of the lower limbs. Cold feet are the cause of all the ailments of the lower limbs.

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THE undersigned has just received letters patent upon a  
Roll Header. Horse-shoe's Trundle and Swivel Vise. It is arranged for heading four sizes of bolts, from 1/4 to 3/4 inches diameter and from 2 inches to 2 1/2 inches long. Its operation is perfect. It weighs 221 lbs. Those desiring to invest money in a first-class article should examine this. Will sell a part of the whole, either by retail, or will take parties and manufacture. Please call and examine at Fairview Iron Works.

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Regard to Sect or Party.

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The JOURNAL is uncompromisingly committed to the Scientific Method in its treatment of the Phenomena of Spiritualism, being fully assured that this is the only safe ground on which to stand. Firmly convinced by rigid investigation, that life continues beyond the grave and that spirits can and do return and manifest at times and under certain conditions, the JOURNAL does not fear the most searching criticism and crucial tests in sustaining its position.

The JOURNAL is unsectarian, non-partisan, thoroughly independent, never neutral, wholly free from cliques and camps.

The JOURNAL is published in the interests of Spiritualism and the general public; its columns can never be used to grind the axes of individuals, nor as a channel for cranks, charlatans and hobbyists to reach the public.

The JOURNAL never trims to the passing breeze of the hour, but holds steadily to its course, regardless of the storm it sometimes raises as it plows resistlessly through the great ocean of mingled truth and error.

The JOURNAL is proud of the friendship and appreciation of hosts of level-headed, intelligent, progressive men and women, scattered the wide world over.

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The JOURNAL lends its active support to every scheme adapted to the amelioration of man.

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The JOURNAL has a large and well-trained corps of regular and occasional contributors and correspondents, not only in America, but in England, France, Germany, Italy, Russia, and Australia, and is therefore always in receipt of the earliest and most trustworthy information on all subjects coming within its scope.

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## Voices from the People.

AND  
INFORMATION ON VARIOUS SUBJECTS.

## The Silver Wedding Bell.

[These lines were read at the 25th anniversary of the marriage of Gen. and Mrs. Bullard of Saratoga, N. Y., 5th.]

Oh! the wedding-bell! the gay wedding-bell!  
Many the changes its bright notes have seen.  
To-night, let it sing out joyous and clear,  
For love that has lasted twenty-five years.

Twenty-five years united, hand in hand,  
Brings to your heart a true spirit hand.  
Long may good angels watch over your way,  
And happy years your faithful love repay.

Oh! the wedding-bell! the glad wedding-bell!  
Twenty-five years married, its sound shall swell.  
Friends who have left for a happier clime  
With friends here to-night re-echo the chime!

Oh! the silver wedding-bell! wedding-bell!  
It breaks on the ear like some fairy's spell.  
It speaks of truth and friendship, tried and true.  
Love which Phoenix-like, will its youth renew.

Bing out sweet bell! for the bride and bridegroom  
That their sunset of life no cloud may gloom.  
For wedded life, that can endure so long,  
Calls from blessed spirits an angelic song.

—S. G. H.

## A Visit to Santa Fe, N. M.

to the Editor of the Religio-Philosophical Journal.

We left Indianapolis the 10th day of August, and arrived here at Santa Fe, at four in the afternoon of the 14th. I do not think that I could tell anything of the first two days of our journey, save that we had every comfort in the way of travel; the best of meals, luxurious parlor cars and sleeping apartments, and an attentive and kind, communicative conductor—so communicative that one irreverent passenger gave him the name of "The sweet rail of the great South-west."

I was so ill of malaria and the dull heavy pain of parting with my dear children, that I took very little notice of the country until we reached New Mexico with its great snow-capped mountains, wild, grand scenery, pure exhilarating air and golden sunshine. Surely there can be no finer climate than this. Malaria is unknown, rheumatism and neuralgia yield at once. One must be doomed who cannot get well here. In coming here I obeyed my spirit friends. I now see why they wished me to come. My health has become perfect. Surely they will now help me to find work—something that will assist in advancing our dear cause.

Santa Fe, meaning the City of Faith, claims to be over three hundred years old. Some of the natives look older than that. The Mission Church, San Miguel, was erected in 1513. It is made of adobe, sun-dried brick. The walls are over four feet thick, and in a good state of preservation. It is furnished with a rude altar, old quaint pictures and some mournful looking wax figures, dressed up in costumes to represent saints. I doubt if Saint Catherine ever wore blue silk cut low in the neck and dirty artificial flowers; but of course they know best. A fee of twenty-five cents is charged for admittance. The other attractions are the Bishop's Garden, the great Cathedral, and the Historical Society rooms. At the old Indian teller or museum, you can buy or look, which ever pleases you best. There are many other places of interest, however, one can visit and no money asked therefor. The population of the city is eight thousand; about fifteen hundred of this number are Americans—not counting those composing the military post. The officers have large, beautiful houses to live in, with handsome grounds. They have a good time—a hop twice a week, and music in the Plaza every afternoon.

The American part of this city is made up principally of Eastern men, sharp shrewd fellows, who are growing immensely rich. The lower class of Mexicans are a mixture of Spaniards, Indians and negroes; the combination does not look very well together. They are very dark, short in stature, lazy, good natured, dirty, and are no less than slaves to the priests. One sees no pretty Mexican women, but some of the Spanish ladies are beautiful, with jet black hair and eyes, olive skin, lips red as blood, and slim, lithe forms, no longer women can be found.

I have only found here three persons who believe in Spiritualism. They are all with hatted heads and hushed voices, and begged that I would not mention their belief. Why is this—that any one should be ashamed of the beautiful teachings of Spiritualism? The people who pamper and encourage frauds and charlatans had best answer. I have given hundreds of tests of spirit return and communion. Many noble mediums are doing more harm than good. I hope that every true medium will insist that fraud be exposed. I have done some work here in a quiet way, of which I will write hereafter.

—JULIA E. BURNS.

## Relations of Forests to Malaria.

Sometimes a twofold drainage of the upper, as well as the under, side of the soil may be practiced—that is, draining the surface, and increasing the evaporation of the surface water. The cutting down of forests in malarious countries has often proved an excellent means of amelioration; because by removing every obstacle to the direct action of the sun's rays on the surface of the soil, its humidity during the warm season is sometimes entirely exhausted. In consequence of this, the great malarial fact, a school originating with the great Roman physician, Lascaris, has sustained the contrary, counseling the maintenance and even the extension of forests in malarious countries. Landis was completely possessed with the "palustral prejudice," and believed that the malaria generated in the Pomptine Marshes, and attacking such townships as Cisterna, was intercepted, if only partially, by the forests between, and by the same means the cutting down of the trees and recommended increased planting. He did not know the malaria was already in the soil and covered by the forest in question. Some thirty years ago the Caetani family, to whom Cisterna belongs, cut down the forest, and twenty years thereafter Dr. Tommasi Crudeli was able to show that the health of the neighborhood had greatly improved in consequence. A commission appointed by the Minister of Agriculture investigated the whole subject of the coexistence of woods with malaria, and in its report issued in 1874 completely disproved the theory of Landis and confirmed that of Dr. Tommasi Crudeli.

Absorbent plants have been suggested and used as a means of drawing humidity from the soil, not without success in certain countries really malarious. The prejudice that the malaria is of a malarial nature, the recent decompositions of the soil has in Italy, led to the choice of the *Eucalyptus globulus* as the tree best adapted to combat the poison, the idea being that the eucalyptus, which grows very rapidly, dries the humid earth, and at the same time by the aroma of its leaves destroys the so-called miasmata. No genuine instance of the eucalyptus having succeeded in its allotted task is yet known to Dr. Tommasi Crudeli, though he does not say that its success is impossible. Had the Italian patrons studied its actions in its native Australia, where it flourishes much better than in Italy, they would have known that there are eucalyptus forests in those latitudes where malaria is very prevalent, as has been shown by Professor Laverdure, of the University of Sydney. From "Malaria and its Reclamation," in Popular Science Monthly.

## Died of Congestion.

Egypt died when ninety-seven per cent. of her wealth became centered in three per cent. of her population. Ninety-eight per cent. of the wealth centered in two per cent. of her people caused the death of Babylon.

Perils, the empire of a hundred and twenty provinces, kicked the bucket when one per cent. of her population had gobbled up the realm. Greece with more tenacity, succumbed to apoplexy when less than one per cent. of her wealth was distributed among ninety-nine per cent. of her people. Some governments have taken two thousand of her nobles "owned the world."

In the American Republic, the wealth producers own less than ten per cent. of what they have created, and already the Goddess of Liberty begins to show the premonitory symptoms of fatal congestion. —Chicago Express.

Robert Dymond writes: I have taken the Journal for fifteen years, and I think I will take it for so many more, if I live, and it is published.

## A Prophetic Vision.

to the Editor of the Religio-Philosophical Journal.

In the JOURNAL of Nov. 23, is a narrative of a prophetic dream by D. D. Beldin, of Denver, Colorado. I, too, with hesitancy and diffidence enter upon that unfrequented domain of exploration in the sphere of the human mind.

In the year 1856 I was connected with three business firms—two in Erie, Pa., and one a commercial house at Muscatine, Iowa, and of the latter was situated in Gallia Co., Ohio, and the other in North-eastern Kentucky, which was the principal branch, and over which I had exclusive control as well as the house in Iowa. Our business connections had been harmonious, and business profitable. My partners were a brother-in-law, and a brother four years younger than myself, who shortly recent to the date I will soon refer to, had so much interest to me. My attention to my business was untiring, and I was overworked. It was conducted with painstaking integrity and devotion to the welfare of my employees. As a consequence mental weariness often rested upon me, producing a subdued calm in which I was lost in deep abstraction and from which I was to be rescued with great vigor. I worked incessantly. My health was good; I was mentally or physically, has ever chosen me as its victim. I well remember the 16th of December, 1856; it was dark, cold and leafless, and the ground frozen. On that day I had worked until noon. Our financial business was then at Portsmouth, Ohio, thirteen miles away, the road there winding over a rough, hilly, and somewhat desolate country. A noted pedestrian. At noon of that day I started alone, in a winter, but happy, in spirit. I struck through fields to make straight lines of curves and angles. About midway, in passing through the farm of Carlin Hunt, opposite to his house I came upon him and several of his neighbors killing hogs. After greeting them, and warning at their hog-heap, I bled them dead. At that evening, and prevailed. My health was soon restored. Supper came and was disposed of. His home was pleasant and well ordered. A well-lighted fire was in their private audience room, and myself, Hunt and wife closed around its blazing hearth. He was then a Methodist class-leader, and a five year old Spiritualist. Through my investigations, I was able to impart accurate views of wondrous phenomena. I gave out to him and his good wife the angel had stored me with. The clock struck 11, when I was shown to bed. It was clean as a snow flake, and pillow high its floor. It was sleep-provoking, because of the finished touch of the good housewife's well practiced hands. In less time than I can write it, I dropped into a profound slumber. It was a marvelous sleep. When I awoke the sun was blazing in at the window on the west wall, and between the hours of sinking to rest and awakening, a vision as follows passed before my consciousness. A fountain burst forth in the midst of a pleasant plain; the water abundant, pure and limpid. For a moment I stood and looked upon its source. A streamlet fed by this fountain, led off to the south-east. A dense sward of grass fringed its margin. Its course was gradual, it rippled into myriads of prisms, reflecting azure-light and blue. The scene changed and winter's treacherous frost had shrunk its vegetation—all was changed into gloom and sterility. Treacherous sands had dried its waters. I struggled to its crest, upon the verge of which I hung, and gazed into a gloom—the deepest expression of desolation, but I was not swallowed by it, but averted my eyes and changed course to the west. I alone have passed through this symbolic drama; but when not far from the fountain I was joined by my brother-in-law and partner. After we had passed along for some distance, my brother joined us, and we journeyed along together. All was pleasant and joyous. Now, mark this was on the night of Dec. 16, 1856, and the fulfillment of the first paragraph in this vision, was the sudden and unexpected death of my brother-in-law, on the 8th of February following, he went from his home, near business to Cincinnati, Ohio, and while there contracted the small-pox, and died on the 18th. After his death, myself and brother passed along in the vision together. My brother now stood on the left, with gloom on the landscape. Suddenly I saw him first to the ground, as in the throes of death, falling to the south-east. I saw men gathered around him, one of them was a large man, I ordered him to bring a bucket of water. He did so, and taking it from his hand, dashed it upon my brother, but no resuscitation followed. I then saw a large, dark brown rocking chair, coming from the north-east, in which I and the large man placed my brother, and we were him to the north-west.

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## Witchcraft and the Water-Ordeal.

In the *Vienna Gazette*, No. 67, of 1728, another phenomenon is noted. An official report is there given of certain alleged witches, imprisoned in Szegedin, being subjected to the water-ordeal, and, on their floating, were put in a balance and found to weigh only some ounces.

This abnormal levity was found not to be constant. Hermann (see *Le Brun*, II, 137) gives an account of some rogues who, knowing that they were of the ordinary weight in swimming, submitted themselves to the ordeal, when, to their dismay, they found themselves unable to get under the surface of the water. This variability being verified, the phenomenon ought to have been properly studied, but it was not; the recognition of it, however, led to the ordeal being abandoned as a witch-test.

All attempts at explanation of such phenomena in the Middle Ages were found inadequate and inconclusive. William Scribner, one of the professors at Marburg, who witnessed a witch-trial by the ordeal at Leugo, explained in writing to the magistrates there that "the devil being upon him, he could confer his own lightness upon those he was possessed of." But he seemed subsequently not to be content with this explanation, for in his book about witches he attributes their not sinking in water, in which they were baptized into the Church, to the water's habitually refusing to receive them after they had become imps of Satan. A similar view was taken by James of England, who held that "the reason of water not receiving witches into its bosom was that it had a horror of them from their having cast off belief in God and Jesus Christ." (*Görres*, V, 546.)

In Holland, at a witch-trial, in 1694, the professors of the University of Leyden were referred to for their opinion. They answered that the water-ordeal could not be regarded as valid, seeing that water was not of itself able to enter into considerations and come to a conclusion. "If the water," they asked, "is not capable of finding witches guilty, how could the earth bear them up and permit them to breathe the air of life?" They regarded the fact of their not sinking as beyond question, and opined that their arms being crossed, and their hands and feet bound together, their bodies were brought into boat-form, and thus enabled to float." (*Soldan*, V, 513.)

The devout St. Omar, being shipwrecked, was tossed about on the water for hours before being rescued. Christians who believed that Jesus Christ and St. Peter walked on the water, attributed her not sinking to the fact of her holding a blessed crucifix in her hand. (*Görres*, II, 284.)

Not more satisfactory were subsequent explanations. For example, Dr. Charbonnier, in his book on the "Midières and Faculties of Mystics," says: "In the Middle Ages hysterical subjects, called witches, who floated on water by reason of their loss of gravity, were burned because such floating was held to be supernatural."

Temporary lightness of the body has been ascribed to be connected with the ecstatic condition, as frequently observed in the early martyrs of the Church. According to the ecstatic or somnambulic condition as a factor in the inquiry, let us glance down the list of observed facts recorded to the present time.

Dr. Franklin relates that once, while bathing, he was taken with sleep, and lay, unconscious, floating face upwards, on the water.

Brière de Boismont, in his "Hallucinations," 311, relates the case of a man who, rising in the night, walked in his sleep into the sea, and was picked up floating a mile from the shore in a somnambulic state.

Gmelin, in his "Magnum Animal," I, 63, gives an account of a Neapolitan, attached to the Court, who, while bathing, found himself involuntarily floating without effort on his own part.

Baxter, in his "World of Spirits," narrates the case of a woman, suffering from melancholia, who threw herself into the water, and, while she floated for three hours; that when she was got out her body felt quite light; and that her prolonged bath cured her of the melancholia.

Drepano relates, in *Figures de l'Electricité*, 276, the case of a girl, eleven years old, who floated in the sea on her first entering it.

Dr. Koroff wrote to Drepano about a woman who, when in the somnambulic state, went into the sea as if it were her native element; that once, while in the trance, she said that she must be killed not to go into the sea, for if she were in it she would drown.—*Carl du Pré in Harbinger of Light*.

Is Every Body Drunk?  
Among the many stories Lincoln used to relate was the following: Trudging along a lonely road one morning on my way to the county seat, Judge overtook me with his wagon and invited me to a seat.

We had not gone far before the wagon began to wobble. Said I, "Judge, I think your coachman has taken a drop too much."

Putting his head out of the window, the Judge shouted: "Why, you infernal scoundrel, you are drunk!"

Turning round with great gravity, the coachman said: "He had! but that's the first 'rightful' scision your Honor's giv'n 'n two' month!"

If people knew the facts they would be surprised to learn how many people reel in the streets who never "drink a drop." They are the victims of sleeplessness, of drowsy days, of apoplectic tendencies, whose blood is set on fire by uric acid. Some day they will reel no more—they will drop dead, just because they haven't the moral courage to defy useless professional attendance, and by use of the wonderful Warner's safe cure neutralize the uric acid in the system and thus get rid of the "drunkenness in the blood."—*The American Barbit Home*.

The trees on Boston Common are again labelled with their names, common and systematic, as was the case many years ago when Gould, the naturalist, was alive. The Common thus becomes an object person in Botany.

How Pale You Are!

Is frequently the exclamation of one lady to another. The fact is not a pleasant one to have mention, but still the act may be a kindly one, for it sets the one addressed to thinking, appraises her of the fact that she is not in good health, and leads her to seek a reason therefor. Pallor is almost always attendant upon the first stages of consumption. The system is enfeebled, and the blood is impoverished. Dr. Pierce's "Golden Medical Discovery" will act as a tonic upon the system, will enrich the impoverished blood, and restore roses to the cheek.

A statue recently discovered in the bed of the Tiber proves to be a Bacchus. He stands six feet high, is cast in bronze, with ivory eyes, is exquisitely modelled, and in excellent preservation.

"I Love Her Better than Life."

Well, then, why don't you do something to bring back the roses to her cheeks and the light to her eyes? Don't you see she is suffering from nervous debility, the result of female weakness? A bottle of Dr. Pierce's "Favorite Prescription" will brighten those pale cheeks and send new life through that wasting form. If you love her, take heed.

A Justice of the Peace in Groton, Conn., was obliged, not long ago, to content himself with a kiss from the bride in lieu of a marriage fee. He has now put up a placard "Tutus cash."

Many persons in Pittsford are using Ely's Cream Salve, a Catarrh remedy, with most satisfactory results. A lady is recovering the sense of smell which she had not enjoyed for fifteen years. She had given up her case as incurable. Mr. Barber has used it in his family and recommends it very highly. A Tunkhannock lawyer, known to many of our readers, testifies that he was cured of partial deafness.—*Pittsford, Pa. Gazette*. Not a liquid or snuff. 50 cents.

A Somerville, Mass. teacher punished a little boy by making him hold red pepper in his mouth. Burns were caused which resulted in illness and death.

For an Irritated Throat,  
Cough or Cold, "Brown's Bronchial Troches" are offered with the fullest confidence in their efficacy.

Of all the old commanders of the Army of the Potomac John Pope is the only one left.

If you have catarrh, use the surest remedy—Dr. Sage's.

Extensive improvements will be made next year at Mount Vernon by the ladies in charge.

Starch grows sticky, and common powders have a vulgar glare. Potzou's is the only powder fit for use.

## Ayer's Cherry Pectoral,

Employed promptly, in cases of Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, and Influenza, prevents their becoming serious, and speedily restores to health those who are thus affected. This remedy is, in the highest degree, curative, and for Croup, Whooping Cough, Asthma, Quinsy, or Catarrh, no other preparation is so efficacious. We further state, with all confidence, that Ayer's Cherry Pectoral

## Cures Incipient Consumption.

Consumption is the blighting plague of our nation. In its silent march through the land, it is stealing away from your homes thousands of the brightest and best of their inmates. If, however, the disease is taken in time, its terrible ravages may be prevented by the use of Ayer's Cherry Pectoral. Prof. F. Sweetzer, of the Maine Medical School, Brunswick, Me., writes: "Medical science has produced no other anodyne expectorant so good as Ayer's Cherry Pectoral. It is invaluable for diseases of the throat and lungs." George E. Wilson, Little Creek, Mich., writes: "Twenty-nine years have been added to my life by Ayer's Cherry Pectoral. I had been given up to die, with what my physicians and friends supposed was Consumption. I was weak and emaciated, and coughed incessantly. I procured a bottle of Ayer's Cherry Pectoral, and, before it was all taken, I was about my business. I have been a strong and healthy man ever since." Mrs. S. H. Jackson, Far Rockaway, L. I., writes: "Ayer's Cherry Pectoral saved me from Consumption, many years ago." A. C. Bell, New Glasgow, N. S., writes: "More than twenty years since, when a young man, I had a terrible cough, for a long time. My system was run down, and my friends thought I was going into a decline. By the use of Ayer's Cherry Pectoral, the alarming symptoms disappeared, and I speedily recovered my health."

In all cases of sudden illness, affecting the throat and lungs, the immediate use of Ayer's Cherry Pectoral is of the highest importance. It may always be depended upon in such cases, and for the effective treatment of these maladies, occupies a place as a household remedy, that can be filled by no other preparation. Mr. Samuel Bennett, Principal of Bartlett School, Lowell, Mass., writes: "I have used Ayer's Cherry Pectoral for several years, in cases of severe cold, or throat affections, and always found it speedy and effective remedy." Mr. H. E. Simpson, Rogers, Texas, writes: "I contracted a severe cold, which suddenly developed into Pneumonia, presenting dangerous and obstinate symptoms. My physician at once ordered the use of Ayer's Cherry Pectoral. His instructions were followed, and the result was a rapid and permanent cure." H. H. Wood, Editor "Democrat," McConnell'sburg, Pa., writes: "Ayer's Cherry Pectoral has saved my life. After having suffered for some time from a disease of the lungs, induced by bad colds, and, when my friends thought I could not recover, I tried Ayer's Cherry Pectoral. In three months I was well." Horace Fairbrother, Rockingham, Vt., writes: "A severe cold affected my lungs. I had a terrible cough, and the doctors finally gave me up. Ayer's Cherry Pectoral relieved my lungs, and, by its continued use, effected a permanent cure."

## Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. C. Ayer &amp; Co., (Analytical Chemists), Lowell, Mass.

For sale by all Druggists.

## DR. JOS. RODES BUCHANAN.

29 Fort Avenue, Boston.

I am now giving attention to the treatment of chronic diseases, added by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care. DR. BUCHANAN continues the practice of Psychometry—full written opinion, three dollars.

## HOT CORNS

LIEBIG'S CORN CURE WILL CURE

All kinds of hard or soft corns, callouses and bunions causing no pain or soreness, dries instantly, will not hurt anything and never fails to effect a cure; price 25c. Liebig's Corn Salve sent by mail prepaid on receipt of 50c. The genuine put up in yellow wrappers and manufactured only by J. W. R. HOFFLIN, Druggist, Minneapolis, Minn.

## ALL ABOUT KANSAS!

Its People, Crops, Weather, Lands, Schools, Legislature, Railroads, Markets, Its Politics, Its Development, the Trial of Prohibition, and its Future, will be found in the WEEKLY CAPITAL AND FARMER'S JOURNAL, an 8-page, 50-column paper, published at the capital of the State, sent six months for 50 cents, one year for \$1.00. Address, J. K. HENSON, Topeka, Kansas.

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THE BEST THING KNOWN FOR Washing and Bleaching

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## SALERATUS SODA

Best in the World.

WANTED, to work for us at our homes. Distance no objection;—facilitating and steady employment; 10 to 12 per week each; (no hunting; no canvassing; no peddling; no door-to-door work; no work sent by 4 cts. in stamps). Address: H. W. M. P. CO., P.O. Box 1916, Boston, Mass.

WANTED. An active Man or Woman in goods. Salary \$75. per Month and Expenses. CHURCHMAN 00/51 and Particulars THREE. STANDARD SILVER-WARE CO., Boston, Mass.

A BIG OFFER. To introduce goods. Salary \$75. per Month and Expenses. CHURCHMAN 00/51 and Particulars THREE. STANDARD SILVER-WARE CO., Boston, Mass.

A MONTH & BOARD for 3 live Young Men or Ladies. In each county Address F. W. ZIEGLER & CO., Chicago, Ill.

GOOD NEWS TO LADIES. Greatest inducements ever offered. New four time to sell our colors for our celebrated Tea and Coffee and secure beautiful Gold Band Rose Room Dresser Set, or Gold Band Room Decorated. THE GREAT AMERICAN TEA CO., P. O. Box 200, 21 and 23 West St., New York.

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A First-Class Sewing-Machine.

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A Singer Pattern Machine, perfect in all its parts. Iron frame, cover, two drawers and drop leaf of black walnut, and the CHICAGO WEEKLY JOURNAL one year for \$10.00. The same Machine, but with half cabinet case of black walnut, eight drawers and drop leaf, and the CHICAGO WEEKLY JOURNAL one year for \$12.50.

EVERY MACHINE WARRANTED FOR 5 YEARS.

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"CHEROKEE" REMEDY

OF SWEET GUM AND MULLIN.

The Sweet Gum from a tree of the same name growing in the South, combined with a sea made from the Mullin plant of the old world. For sale by all Druggists at 25 cents and \$1.50 per bottle. WALTER A. TAYLOR, Atlanta, Ga.

FREE GIFT! A copy of my Medical Home Book will be sent to any person afflicted with Consumption, Croup, Cough, Sore Throat, or Hoarse Voice. It is elegantly printed and illustrated; 164 pages, 12mo. 1875. It has won the praise of every reliable doctor, and many and grateful addresses with six cents postage for mailing. The book is invaluable to persons suffering from any of the above diseases. The Home, Traveler or Foreign. Address DR. E. A. WILSON, 21 and 23 West St., New York.

Send the paper in which you saw this advertisement 27-412.

## DR. SOMERS'

Turkish, Russian, Electric, sulphur, Mineral, curial, Roman, and other Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, on Jackson-st., near La Salle Chicago.

These baths are a great luxury and most potent curative agents. Nearly all forms of Chronic Diseases, Rheumatism, Gout, their influence when properly administered. All who are afflicted with the above, and who desire a cure, will find them at once and judge for yourself.

ELECTRICITY A SPECIALTY. The Electric Thermal Bath, as given by us, is par excellence in Nervous Diseases and General Debility. Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sundays 7 A. M. to 12.



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By reason of its central position and close relation to all principal lines East and West, at initial and terminal points constitutes the most important mid-continental link in that system of through transportation which invites and facilitates travel and trade between cities of the Atlantic and Pacific Coasts. It is also the favorite and best route to and from points East, Northwest and Southeast, and corresponding points West, Northwest and Southwest.

The Great Rock Island Route. Guarantees the promptest service of personal security afforded by a solid, thoroughly ballasted road with smooth tracks of continuous steel rail, substantial light bridges and trestles, rolling stock of superior quality, and a carefully selected and trained personnel, and that exacting discipline which governs the safe and rapid operation of all its trains. Other special features of this route are: Transfers at all connecting points to Union Depot, and the unsurpassed comforts and luxuries of the Passenger Equipment.

The Fast Express Train between Chicago and Peoria, Council Bluffs, Kansas City, Leavenworth and Adams is composed of well ventilated, finely appointed Pullman Palace Cars, Pullman Dining Cars, Pullman Smoking Cars, Pullman Tourist Cars, Pullman Sleeper Cars, Pullman Day Cars, Pullman Parlor Cars, Pullman Baggage Cars, Pullman Mail Cars, Pullman Express Cars, Pullman Freight Cars, Pullman Stock Cars, Pullman Cattle Cars, Pullman Horse Cars, Pullman Pig Cars, Pullman Sheep Cars, Pullman Goat Cars, Pullman Dog Cars, Pullman Cat Cars, Pullman Rabbit Cars, Pullman Bird Cars, Pullman Fish Cars, Pullman Fruit Cars, Pullman Vegetable Cars, Pullman Flower Cars, Pullman Seed Cars, Pullman Grain Cars, Pullman Hay Cars, Pullman Straw Cars, Pullman Manure Cars, Pullman Lumber Cars, Pullman Coal Cars, Pullman Oil Cars, Pullman Gas Cars, Pullman Water Cars, Pullman Steam Cars, Pullman Electric Cars, Pullman Horse Cars, Pullman Pig Cars, Pullman Sheep Cars, Pullman Goat Cars, Pullman Dog Cars, Pullman 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less pronounced. It will be seen that this phenomenon was half way to the complete phenomena of reversal observed in the case of Miss K., given above.

It appears from these results that both red and green sensations may be excited by the same physical impulse, but the special sensation is determined by the state of the organism at the time. The theory of color blindness advanced by Mr. W. Stanley Monck, of Dublin, receives experimental support from the above. His idea was that in color blindness, owing to a peculiarity of the organism, the pair of complementary colors were excited together with a neutralizing effect by the presence of the stimulus corresponding to one of them.

The following observation, made in the case of the writer's wife, may be relied on as throwing light upon the nature of some of these hitherto undescribed visual anomalies. On the 16th May, when suffering from irregularity of circulation, she was examined with the double image prism. She saw two images, but one ring; that due to the most refracted ray was faint or smoky above and to the right and below and to the left, to the extent of almost sixty degrees of the circumference. When the prism was turned, as the hands of a watch move, the faint ring changed every quarter revolution, but for reverse rotation the same ring continued to show faint outlines during an entire revolution. This matter being more particularly inquired into, it was found that the ring which appeared to move round the other was the one which showed the faint outline either for direct or reverse rotation. The more the attention was concentrated, as, for instance, when the rotation was quickened, the more natural was the appearance of the ring. Reverse as well as direct rotation, with stoppages, gave also changes every quarter revolution. The more even the attention the more, even was the appearance. The writer was very much puzzled when he observed this peculiar subjective phenomenon with Miss Florence Cook, in 1872, at the time in great reputation as a medium; he has no doubt that the faint, smoky, or as it was sometimes described, thickened appearance, was due to irregular strain of the muscles of the eyeball forcing itself into prominence. When the double image prisms turned, the image upon which the attention is fixed appears to turn round the other, that one being comparatively quiescent, and it is reasonable to suppose this normal error of judgment depends upon a certain natural use of the muscles of the eyeball, which when below par in certain instances permitted the translated result to appear in consciousness as a blurred outline, which in extreme cases developed into total loss of the ring. The extreme complexity of the visual apparatus, dealing as it does with both sides of the brain for each eye, and with successively higher nervous centers, on each side, viz., the retina (double for each eye), tubercula quadrigemina, angular gyrus, ideational visual center, and center of intelligence or apperception, makes it very dangerous to speculate upon the exact physiological counterpart of observed peculiarities of sensation and perception. The writer feels satisfied that there is an intimate relationship between the color nerve and the muscular counterpart of visual impressions with which, in a process of evolution most probably has become blended as a special differentiation related to the distribution of blood, i. e., energy, to replace expenditure; so that derangements of the color sense machinery may react with a deceptive influence upon the muscular factor in consciousness; and conversely disturbance of muscular function give rise to sensorial impressions in the color center (if there be a definite one) other than those called forth by a normal stimulus.

### THE PULPIT.

#### The Attitude of Reason and Christianity Toward Spiritualism.

A Sermon at the Independent Congregational Church, Bangor, Me., by Rev. G. C. Cressey, Nov. 22, 1885.

"Then I beheld all the work of God that a man cannot find out the work that is done under the sun; because though a man labor to seek it out, yet he shall not find it; yea, further, though a wise man think to know it, yet shall he not be able to find it."—Ecclesiastes VIII., 17.

Such is the experience of the world to seek and not to find, to desire and not to attain, to solve one mystery or discover one truth, only to see still deeper depths which our wisdom cannot fathom. If there be one lesson, indeed, which the last half century has taught us, it is our ignorance. The snug little span of six thousand years, which most of us as children were taught was the age of the world, has expanded into periods of incalculable length. The chronological chart which serenely marked the birthday of Adam, the exact dates of the Tower of Babel, the Flood, the migration of Abraham, etc., has been rolled up and laid aside for ever. The past has lengthened behind us, the future has stretched out before us, and even the present breathes upon us with mysterious breath, and often turns a deaf ear to our entreaties to yield to us her secrets. There is more than we see, more than we hear, taste and feel, more indeed than we reach in thought, more even than we conceive in our imagination. Nature has wheels within wheels and worlds within worlds. Into a cup of sand we may pour a certain amount of water which will occupy the interstices between the grains of sand; into this again we may infuse some gas, which will occupy the molecules of water; so inside of our atmosphere is supposed to be an infinitely fine ether; in the same way it is not impossible that there may be within the visible and known world about us, organisms or existences of an immaterial character; possibly within the universe of matter all about us, a universe of spirit controlled by laws of its own; and related to visible and tangible forms in ways as yet unknown to us, or at most believed to be only partially understood.

Spiritualism, or as it is more scientifically called, Spiritism, is the assertion of this general principle of the existence of a Spirit-world around us, with the specific claim of actual communication therewith in certain cases, by certain means and under certain conditions. Spiritism in some form is old as the race itself. It existed in some of the nations of antiquity, and is found among many people at the present day, to some small extent probably among every people. In America the number of those who are professedly or privately adherents of its faith has rapidly increased during the last two decades. There are generally connected with this belief certain religious tenets, so that it becomes often practically a form of religion, and its supporters are sometimes reckoned as a religious sect. It is not supposed to discuss the subject from this point of view, to speak of any special religious ideas which Spiritism teaches, nor intend to enter into any

investigation of real or alleged phenomena; but to simply discuss and define the attitude which reason and Christianity may properly assume to the single claim or belief that there is a Spirit-world around us, and that there may be communication at times therewith. Here is a common ground upon which all, whatever their individual predilections may meet—and a subject for thought which extremists, either for or against, may naturally consider—and on which it seems as if a result might be reached in which the great majority of thinking men would readily concur.

The question then with which we must begin is this: If there be a Spirit-world, is it reasonable to think that there may be at certain times and under certain conditions communications therefrom, either consciously or unconsciously, either through some occasional, secret or subtle influence on the minds of the living, or through more systematic attempts by those of peculiar physical organization? Does such a supposition accord with or contradict our reason? If the latter be the case, then the question is settled, for that which was against our reason we cannot accept. And, if from any cause one is convinced that whatever spirits may exist are debarred by the nature of the case from holding any communion or having any connection whatever with mundane creatures, the discussion in his individual case ends here. This belief precludes all further consideration. Such is not, however, the fact with most minds. In the central claim of Spiritism there seems to be nothing inconsistent with reason. For, if mind can communicate with mind in the flesh, if mind can unconsciously influence mind, both being still connected with the material body, why is it absurd to suppose that a spirit, especially one having formerly lived on earth, should be able through certain avenues, unknown and mysterious to us, to hold intercourse with, or at least to produce an unconscious effect upon the mind or soul of some living person. I do not affirm that there is such intercourse or influence. I simply state that supposing spirits to exist, such connection contradicts no principle of reason, and is not to be rejected as in the premises absurd.

And not only is it not unreasonable, but it is not necessarily improbable. If men survive death, and on this assumption we are now speaking, they must still have the attributes of personality with the memory, affections and the lofty sentiments of terrestrial life, or immortality is simply a name or not a reality. Being thus a continuance of this life on a higher plane and with greater opportunity, as any rational and desirable existence in the future must be, it is a most natural supposition, that those who have passed through the portal of death should feel an interest still in earthly affairs, especially in those bound to them by ties of kinship or friendship; and that in moments of danger or at any period of critical importance, they should, if possible, be near them, and perhaps in some subtle manner impress their mind, if not by actual communication, at least by presentiment, secret admonition, or some strange inclination inexplicable to the person himself. There have been occurrences in this line of thought which seem to give greater ground for belief in some occasional extra natural influence on man than any other class of phenomena.

There have been cases of the momentary appearance of some departed friend—real at least so far as the subject was concerned—admonishing of some threatened peril of which the person hitherto had had no knowledge or thought, which proved subsequently to be actual and which they thereby escaped. Well authenticated instances are on record and comparatively frequent, in which some one has seen before them in their working hours the form of some dear friend, supposed to be hundreds of miles away, in such a manner as to be persuaded of his or her death, which the event has proved, took place at that exact day and hour. These and similar marvels have doubtless occurred. There can be in such instances no collusion, imposture or avaricious motive. There was some cause for them, as there is for all events. If the spirit separates from the body at death, it is certainly not irrational to suppose that the souls of those departed communicated in these cases in some mysterious manner with the living.

This is surely as plausible as any other theory, and on the present hypothesis that there exists a Spirit world, it is the most natural of all theories. Some may attribute these things to a form of hallucination, but we must be fair and judicial in dealing with all subjects; and hallucination has its own laws, and is bound within certain limits. It must, for example, be connected with some previous feeling or foreboding of the mind, of a kind similar to the experience, and to assume that a vision of the fancy should conform precisely to the numerous details of an occurrence, and be the one of a million which just fits the circumstances, and issues in a beneficent result, is simply introducing a miracle to explain a miracle. We may say at least, there are strange and wonderful phenomena of this character which have never been explained.

There are manifestations of a different sort, however, which, more frequently invite public discussion, and which are more generally supposed to prove the reality of Spiritism, namely the various communications which come through persons of special susceptibility and the psychical phenomena displayed in this connection. This is a field of theory and investigation into which so many conflicting factors enter, that it is difficult to speak of it at once with brevity and comprehensiveness. Whatever his convictions on the subject, too, no one, I presume, will deny that there has been a great amount of imposture, charlatanism and deception practiced at various times by those laying claim to mediumistic powers, and that a share of the results accomplished has arisen from mind-reading, unconscious cerebration, the subtle natural forces of magnetism and electricity, and the still subtler and more occult agencies of nature of which we know only enough to know that they exist. It is a fact also, that many of the alleged communications have been so irrelevant, contradictory and flippant as to be inexplicable except on the supposition of fraud or the presence of evil spirits. In one instance for example Euclid and Sir Isaac Newton are represented as denying the fundamental principles of Mathematics and Physics. Were there space I might quote from the reports of two prominent Spiritists—certainly reliable testimony—to the general effect that it is difficult to sift accurately the great mass of material, and to select therefrom what is genuine and reliable. The same gentlemen also state that mischievous spirits by their vicious communications impeach the value of testimony from this source, that the prevalence of intentional deception injures the cause, and that the large number of natural causes mingled with the extra natural, produces a confusion which is with difficulty overcome. Yet within these have been and are still extraordinary and marvelous occurrences.

There is hardly a person in the community who does not know of some experience of this kind which baffles explanation, which, be its cause what it may, is not explicable by any laws which we now understand. What then is a reasonable and unprejudiced view of the matter as it now rests.

It may be said first that in a sphere of experience which lies on or beyond the boundary line of not only the physical senses but also the mental perception, a vast amount of imposture and deception are natural and inevitable. Every temptation is offered to the unscrupulous possessing any gift of legible main or necromancy to deceive with a view to their individual gain. To affirm then that there is nothing real in the claims of the spiritist FOR THE SOLE REASON that much trickery and delusion are apparent is a piece with the statement that religion is a bane, because through its perverted influences some of the most shocking deeds have been perpetrated; or that political liberty is a failure because its untimely assertion has caused untold suffering. If there be a Spirit-world within the material world about us, there is nothing contrary to reason in the conception of some kind of inter-mundane communication, nothing irrational in the idea that an influence should radiate from the former to the latter, or that persons of peculiar or sensitive organization should be susceptible to this influence. Men differ in keenness of physical sense, in mental acuteness and in moral sensibility, and assuming the possibility of such agencies in the universe. It is not strange that some should be peculiarly affected thereby.

There is a difference between theories and beliefs which transcend and those which oppose Reason. To the latter class belong many of the old scientific and theological views now nearly obsolete; but so long as an idea is not inconsistent with reason, albeit we can give no satisfactory explanation, it is not peremptorily to be denied, till experience gives us clear and sufficient facts from which may be rendered a decisive judgment.

This, then, is the verdict of Reason on the present claims of Spiritism. There is nothing irrational in them. It is a question not of philosophy, but of experience; not of theory, but of fact. There are veritable phenomena which remain unexplained. They have a cause. This may be natural, or it may be extra natural. Either theory is admissible. It is facts witnessed under the general laws of evidence which must at last render the decision between them. This view of the matter is proved practically, by the appointment of committees of learned men in various countries and cities to examine into the entire subject. Personally I neither believe nor disbelieve, neither affirm nor deny. I perceive this extensive realm of unexplored fact, of phenomena not as yet definitely classified by the scientific world. I discern the beginning of a field of research which will terminate, no man can tell where—perhaps in the revelation of hitherto unknown faculties and powers of man, perhaps in the penetration of the shroud of mystery which wraps the confines of the Unseen.

To the claims of the Spiritist the Protestant church as a body has invariably been hostile; sometimes, perhaps, on the theory of Prof. Austin Phelps, who believes that these manifestations are in some measure real, but are the work of Diabolical or evil spirits, more generally probably on account of the so-called heretical views entertained by the majority of Spiritists. It is difficult to see, however, how there can be any well grounded hostility to the central claim of the doctrine, that there exists a Spirit-world about us, and that there may be, at times, communication therewith.

This assumption explains most naturally the story of the Resurrection of Jesus, while still preserving the reality of the event. Mr. Joseph Cook said in his recent lecture that there was as much evidence of the Resurrection of Christ as there was at the death of Julius Cæsar. This seems a very simple and, if true, a very conclusive statement. But in reality, looking at it closely, simply as a matter of evidence, and assuming it to be correct, it is a weak assertion. For, if Julius Cæsar were claimed to be the only man who had ever died, while all others had lived on perpetually, if, in other words, his death were supposed to be a single, isolated miracle, the evidence which we have of the event would not satisfy mankind generally of its actuality. Men will demand, and they have a right to demand, more than ordinary proof of an alleged fact on which as a pivot their eternal destiny swings, on which are balanced the scales of everlasting reward and punishment. For that which presumes to control men for time and to judge them for eternity, the most indisputable evidence is required. Whether there be such extraordinary evidence is not the question here, but the fact is, it has been impossible for anyone, believer or unbeliever, to frame a theory of the Resurrection which shall cover every aspect of the case and still be free from legitimate objections. Godet, the ablest defender of its absolute reality, walks the edge of a logical precipice, and at every turn is liable to lose his foothold, while Strauss, the skeptic, was compelled to tinker his theory every few years to keep it self-consistent and reasonable. Spiritism, however, offers an explanation which, with one exception—the disappearance of the body—corresponds to all the real and supposed facts of the case; and while it deprives it of its distinctive miraculous aspect, vitiates none of its moral features, and renders its testimony to immortality tenfold stronger, because it makes it not a unique, isolated event, but a single striking illustration of a destiny which awaits us all. It may be mentioned incidentally here that this is the view held by Rev. Heber Newton, of the Episcopal Broad Church, who says in a recent work: "The Resurrection of Jesus means to me simply his appearance from the Spirit-world." In this respect then, as in many others, Spiritism in its essential idea is not inconsistent with the beliefs of most Christian sects.

And indeed, it is in connection with the question of personal continuance after death that the decisive proof of a reality, however small, in spiritistic phenomena would be grateful to the sense of the human race. I know that most of us believe in, and all hope for, a future life. I know, too, that many are now satisfied in their own minds of the genuineness of alleged manifestations through extra-natural agencies. Yet, the possibility that death may end all creeps at times into the mind of the strongest believer, and rightly or wrongly the fact is that the great majority of men are not convinced of the reality of the spiritualistic claims;—and if such reality could be proved beyond dispute, if testimony so strong could be adduced that all would admit that some one had in truth "come back to tell us," if there were such unanimity of sentiment therein, as there is, for example, in the belief that the world is progressing and that righteousness will finally triumph; if fact could warmly elapse the hand of Sentiment, and science finally endorse the desires, aspirations and beliefs of the soul, a weight would vary

be lifted from the heart of humanity, and there is not a man in existence who ever thought for himself—Evangelical or Liberal—Baptist, Methodist, Episcopalian or Unitarian, who would not be cheered, comforted and strengthened by such assurance.

Meantime we may hope for these results, at least for a definite solution of the question we have considered; but we can do little to hasten it. The world will take its own time to reach its own conclusions.

I read somewhere during the past week that there had been carried on a conversation by telephone at a distance of 2,500 miles, which was hoped to extend 5,000; also that an Italian astronomer believes that the inhabitants of the planet Mars are signalling to us in the attempt to attract our attention here on the earth, and that he is endeavoring to discover the significance of the supposed signs. With such determined enterprise in every department of science and research, we certainly need not despair of the possibilities of human effort or of the ultimate solution of the most vexed problem. Truth is all powerful and will in the end manifest itself and prevail.

We have simply to wait patiently, to respect the opinion of others on all subjects as we insist that they shall respect ours; and as men now agree on most practical, moral questions of common life, the day will doubtless come when there will be a substantial agreement also on the great problems of man's origin, nature and destiny.

#### Church of the New Spiritual Dispensation.

To the Editor of the Religio-Philosophical Journal.

An appreciative audience greeted Mr. J. J. Morse, Sunday morning, November 29th. The subject selected by his control was "Spiritual Growth." Mr. Morse read from the New Testament an account of the Apostle Paul's conversion as given by him when brought before the Centurion. After a fervent prayer the control spoke in substance as follows:

"The question we have to deal with must not be confounded with that of the growth of man's spirit, but rather the growth of man's spiritual perceptions. Spiritual growth is a problem for study by the student in spirit-life. Useful spirits deal only in general principles, and not in individual lives or unfoldment, nor to any particular class or race of people. Spiritual growth has a certain relation to the growth of humanity. In the past, in all ages, there have been certain privileged classes, the priesthood, who have been supposed to stand between God and the people, and who have taught certain erroneous ideas, and when those who have been thus instructed go to the Spirit-world they will be disappointed, for their religion has been all too narrow to take in any body else except the chosen few.

"The results of spiritual growth are only useful to those who are capable of a wider range of thought, and those who are less developed will not be benefited by your own progress, until they have reached your plane of growth. Each one has progressed just so far as his environments have made him capable of receiving. So it is in all nature; some have made progress, others none. The lowest form of Fetish worship may unfold to a prophecy of a full development.

"As to the so-called great religions of the world, these religions do not impress us with their importance. The aggregate of their religious development is the exceptional development of one phase of the soul's capabilities. The true religion will be associated with all of the soul's complete unfoldment. The true spiritual philosophy is not to destroy what has been given, but to unite all spiritual elements in one concrete body.

"Let us consider what is to be understood by spiritual growth. There is a spiritual nature in man; you are conscious that you possess this spiritual light, and that you are a spiritual being. In a moral and intellectual significance, what is necessary for true spiritual growth? A sound mind and a vigorous body is necessary. The race is not physically healthy, nor is it healthy intellectually. Take the religion of the world. It is based upon the fear of men. You find that in the physical struggles of life, the strong and selfish overmaster the weak. In this religion the first unfoldment is fear, which has been the first step in man's spiritual growth in the creeds of the past, and the next is a desire to placate an angry God. This special class who have been God's viceregent in the religious systems cling tenaciously to these privileges. In the spiritual growth of the world there come longings of the soul for a better faith; fears shall no longer predominate, but become subservient to a truer and better conception of God, and give man some hope of a hereafter. An essential idea has been that, as man has progressed intellectually, so has his progress been known. If the world had depended more upon man's spiritual perceptions, greater progress would have been made. From spiritual or intuitive perceptions he has gained these facts:

"1st. A consciousness of a personal existence.

"2d. A second stage of life.

"3d. That there is an absolute power directing the forces of nature for the best results that can be obtained.

"Is the religious world any better to-day than in the time of the Reformation when Bruno and Servetus were burned? Has the world made any spiritual progress from the doctrine of transubstantiation? In the 1,800 years of the Christian faith has the world made any true spiritual progress? Its followers have been trying to climb up an inclined plane on the sentiment of the first century, which is not adequate for the needs of this age. Your growth individually is not possible where it accepts the idea that one died for you that you might be saved from the natural results of your own life and actions. All true spiritual growth must be in accord with your highest intuition and perception, and this is in unity with the divine evolution, a divine uplifting of a whole people, and all progress is the result of your own powers. What are you? A spirit. What else? You reply, 'I don't know.' You are as a spirit, self taught, and all outside of you must be submitted to this tribunal. The spirit being self-conscious you are the real man. It is your bounden duty to subordinate all else to your real nature. There is only one source. You must have a spiritual origin, and the only source capable of producing man is God. God is the absolute, and man is the epitome of all else in the present life; the embodiment of all else in the world, and you must be the representation within yourself of God.

"In the use of tobacco, intoxicating liquors and all kinds of debauchery, are you the embodiment of a supreme power? Is that your best embodiment of God? Your lower nature, in order to be a true embodiment of the divine, must be subordinate to your higher faculties and inward life.

"We say that spiritual unfoldment, and an assimilation of spiritual truth, must be the basis of your growth. This growth must be practical—not a sentimental abstraction.

You must assimilate the real facts of life—the duties of life; and this growth will go out all over the world universally, and with this growth will come the universal love that precedes the universal brotherhood, and this universal love will crumble the division walls of sectarian creeds that have divided humanity. The solution of this problem will blend all nations in a common unity. This will not be a sentiment, but a divine reality. It will proclaim the dawn of a justice—not that which has been partial and blind. This flood of light is to come, with a true justice and a divine love, which is to supersede the old creeds of doubt and fear. Justice and a true charity will go hand in hand. How much has the world grown spiritually in its conception of justice? In the glorious light of the coming day selfishness will pass away and a true love and justice will see eye to eye. Creeds will pass away, and a true spiritual growth will be based upon Divine justice, love and wisdom, and this will touch the souls of all men."

At our Mediums' Meeting Mr. A. C. Carey of Washington, D. C., gave some very interesting experiences. He said he was a materialist, and coming home one evening he found his little daughter Nellie, some eight years old, sitting at a table in a high chair. As he sat down to the table the chair with his daughter moved away from it four feet, and he said, "Nellie, what did that?" The child replied, "Mamma says it's a spirit." He said, "Spirit, will you move the chair back again to the table?" Immediately it came back. After supper he said he and his two boys followed the subject farther. He asked the spirit to move the large dining table, and it immediately started off. He put one of his boys on the table, then the other, and finally all three were upon the table. Mr. Carey is a very large man, weighing three hundred pounds. The table was tipped over with all three on top of it. He placed a gold pen in rubber pocket holder, and requested them to hold it in the center of the table, and tip it up. The table tipped over until its edge rested on the floor and the gold pen remained where it had been placed. He requested them to drop it, and it fell to the floor. Some one asked him if he believed in materialization. He said that he at one time, years ago, received an offer to go to Salem to take charge of a large mill. He was at that time a machinist. While he was considering this offer as he was walking along the street, he saw his brother John in the Spirit-world standing beside him, and he heard a voice say, "Don't go to Salem," and in a few days he received a much more advantageous offer. This, he thought, might be called a materialization. He gave many other interesting incidents with Charles H. Foster, Dr. J. V. Mansfield and others.

Mrs. A. C. Henderson gave a great many messages and tests; nearly all present receiving evidences of the presence of their spirit friends.

S. B. NICHOLS.

Brooklyn, N. Y., Nov. 30, 1885.

In making a genuflection in a New London (Conn.) church on Sunday last a man upturned the muscles attached to the kneecap on both legs. He rose, tottered a few steps, fell, and was unable to rise. The physicians are of opinion that he will be confined to his house for at least three months, and fear that he will never recover the full use of his legs.

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## SPIRITUALISM AT HOME AND ABROAD.

### Its Present Position and Future Work.

An Address Delivered by the President of the London Spiritualist Alliance, W. Stainton Moses, M. A., at a General Meeting of the Society, held in St. James's Hall, London, November 13th, 1885.

It falls to my lot as President to open to-night a new session of the London Spiritualist Alliance. In so doing, I propose to recount a chapter of history from the past, and to lay out some definite plan of operations for the future. I have no sensational incidents to narrate, no philosophical theories to propound, but if I can succeed in making clear by my recital a rather complex narrative, I have no doubt that what I shall set forth will be regarded as of high interest and importance.

In the first place, I must carry your minds back to a meeting of this Alliance, held in this room on July 15th, 1884, when the following resolution was unanimously agreed to:

"That it be an instruction to the Council of the London Spiritualist Alliance to take steps for Confederation on a basis of equality with Societies interesting themselves in kindred subjects."

At that meeting I had submitted a scheme for an International Confederation of Spiritualist Societies, which was adopted by the terms of this resolution, and referred to the Council for execution.

### RECAPITULATION OF PROCEDURE.

After due consideration, it was thought desirable as a preliminary step, that I should address a letter to the various societies throughout the world whose existence was known to us; that the plan should be brought under the notice of the various journals and organs of Spiritualist opinion; and that an attempt should be made in this way to elicit the views of those interested in our project.

This letter was written and dispatched in due course. It embodied the substance of the scheme which I had submitted, and I may at once say was everywhere received with a flattering amount of attention, and with the most courteous consideration, even in the few instances where entire agreement with its contents did not exist. From Paris, from Belgium, from the Hague, from Germany, from Hungary, from Italy, and from Switzerland, the Spiritualists of the Continent of Europe responded to our proposal. The Victorian Association stretched out the right hand of fellowship from the Antipodes; the American Spiritualist Association wrote through its President "a hearty and fraternal response" to my letter; and the Spiritualists of far distant Brazil thought our proposal sufficiently important to induce them to formulate an elaborate and complex scheme for the purpose of giving practical effect to our general idea of confederation.

Now, it most unfortunately happened that just as replies to this letter began to come in I met with an accident which resulted in a tedious illness, from which I have but very recently recovered, so far as to be able to give attention to their contents. For more than six months I was not permitted, nor, indeed, was I able, to transact business. And as the process of recovery from an illness so prolonged, was in itself tedious, so extreme care was necessary to avoid overtasking mental and nervous energy which had sustained so severe a shock. As a matter of necessity, therefore, I have only very recently been able to deal with the correspondence which my letter has brought me. This must be my excuse for what is a very regrettable, and what, in other circumstances, would be a quite unpardonable delay in dealing with the communications of my courteous correspondents.

### SUMMARY OF REPLIES TO CIRCULAR LETTER.

I proceed to give as complete a summary as space permits of the history of the negotiations with various societies and of the opinions expressed by various representative writers. It will be seen that some known journals and societies are not represented in my list. I may, I fear, be possible that some letters addressed to me have been mislaid or lost during my illness. I have made search, however, and can find no further letters, though criticisms in foreign journals have more than probably escaped my notice.

To begin at the beginning I must refer to some correspondence with

### THE AMERICAN SPIRITUALIST ALLIANCE.

In September, 1883, the *American Spiritualist Alliance* (President, Judge Nelson Cross), offered affiliation to our Society in a circular letter, and enclosed a certificate of membership. "It is neither expected nor desired by the Alliance," so the words ran, "that all should think alike, nor indeed that any two should hold uniform opinions upon subjects, which in their limitless range embrace all that is known or attainable in the realm of material and spiritual existence." Further: "It is no assumed position of leadership that the Alliance makes this effort to bring Spiritualist societies into closer relationship; and should this circular lead to the accomplishment of an object so manifestly desirable, it is its further design to furnish all societies in affiliation with a complete list of sister societies, thus completing its voluntary endeavors in the direction indicated, when it will resume its place as one of a common family with uniform rights and privileges as implied in its official maxim: 'Liberty and fraternity in unity.'"

On May 13th, 1884, at an annual meeting, President Nelson Cross announced that *La Revue Spirite*, Paris, had published this circular in full, together with the certificate of affiliation of the *Société Scientifique du Spiritisme*, founded by M. and Madame Allan Kardec in 1859.

At the same time he gave a long list of American societies which had also exchanged affiliation certificates.

On December 3rd, 1883, President Nelson Cross wrote to me in a private letter as follows: "Every previous attempt in this country as in yours, at anything akin to a uniform system of organization amongst Spiritualists as a body has come to nought, not only because of a dislike to organization *per se*, but because of the divers views amongst Spiritualists, individually, respecting matters which would necessarily have to be incorporated into any formative plan of associated action."

It was this resistance to the formulation of anything which should bear even the faintest resemblance to a creed, which gave rise to the circular letter of our Alliance and the certificate of affiliation amongst organized societies which, I am glad to say, have met with general favor, and a number of societies widely separated from one another have embraced the proffered good fellowship and affiliated with one another, and the good work is continually going forward without opposition from any source.

THE AMERICAN SPIRITUALIST ASSOCIATION.  
In 1883 a convention of Spiritualists assembled at Sturgis, Michigan, and there formed an association to be known as the *American Spiritualist Association*. It was stated that:

"An important notice of this Society was given by the late Professor Cassin in *Light*, July 19th, 1884, which may be reproduced as of interest here—

"The Society founded by Allan Kardec, in 1855, consisted of a few seekers after truth. In 1857 the 'Livres Esprits' appeared, and then, in succession his other works, 'Le Livre des Médiuns,' 'Les Évangiles selon le Spiritisme,' 'Le Ciel et l'Enfer,' and 'La Genèse.' They have been translated into Spanish, Portuguese, Dutch, German, and English; there are Russian translations in manuscript, which are not yet permitted by the Russian Government to be published; a Greek translation, by M. Angelos Nicolaidis, has been printed by Constantinople. Allan Kardec had correspondents in all countries, in whom he gave advice, but never dictated. They continue the same moral and amicable relations with us. Allan Kardec died March 31st, 1869. He contemplated the formation of a *Société Anonyme à Capital variable*, in conformity of the French law of 1867, affecting societies; and his intention was carried out by his widow in 1870, seconded by some members of the former Society, with a capital of 40,000 fr. for 99 years. This Society has prospered, and now has a capital of 150,000 fr., under the title of the *Société Scientifique du Spiritisme*, having a library with books on the shelves of the value of 70,000 fr., and owning the *Revue Spirite*, a monthly journal founded by Allan Kardec, which has been brought out, even during the siege of Paris, without interruption. On the premises of the library is a hall accommodating 200 persons. In this hall there is a meeting every Friday when foreign correspondence is read and answered; narratives of facts are listened to; discussion is held upon the motion of those present upon any matter introduced by the President of the meeting. After this session are held for communications by writing and other mediums. Every Tuesday, in the same hall there are conferences or lectures on magnetism and Spiritism, séances of the school of magnetism, &c. After the séances of Tuesday and Friday, there is magnetic treatment by known healers of disorder. The Society has several lecturers whose traveling expenses it pays all over France, who support the theory of Spiritism, comment upon the scientific researches of our eminent savants, not forgetting those of Crookes, Wallace, Hare, Varley, Robert Dale Owen, Zöllner, &c. In Belgium four lecturers are occupied at the principal Spiritist center. There is a *Fédération Franco-Belge et Latine* keeping in union a vast number of Spiritists. Our *Société Scientifique du Spiritisme* makes no pretension to impose dogmas, to establish a creed, or create a sect; its basis is simply Spiritism; it believes in Re-incarnation, but it thinks all Spiritualists are to be respected, whatever their belief; it regards as brethren all who have the desire to advance towards the light, who seek, while holding to the progress of modern science, to join to this science all that is revealed by our studies in Spiritism and Spiritism. Our Society considers that magnetism is the key which opens all the doors of the new sciences. We are eclectic, and greet every sincere friend of truth. We respect every circle, every society, not allowing ourselves to interfere in the least with their proceedings, unless our advice is asked in the collective name of the circle or society. In France there are Spiritists who prefer to be free students, who, nevertheless, did not oppose of scattering the seeds of truth around them. But we think that the work of circles is more effective. I have here given, as shortly as I can, a resume of our work and doings.—P. G. LEXMARIE, Paris, July 2nd, 1884."

"The objects and aims of this Association are to study Spiritualism in its scientific, philosophical, and religious aspects and uses, and to teach its truths as we learn them; to maintain high and pure principles on all vital questions of practical life and duty; to seek for the best spiritual culture and the most harmonious character."

In its address to the public, the Association said:

"Surely the positive, practical knowledge of the continuous, organized, and individual life of man in an advanced sphere of being, is not beyond scientific demonstration; it is already demonstrated. It is for us and you to see to it that this knowledge shall become an efficient working factor in the world's growth towards a still higher and more harmonious estate in this our present condition."

The following observations on the same subject are taken from the *RELIGIOUS PHILOSOPHICAL JOURNAL*, of Chicago, U. S. A.

"With the knowledge which comes to Spiritualists from the Spirit world, there also come duties and grave responsibilities which must be met. If Modern Spiritualism cannot make the world better, then it had best be relegated to the place from whence it came. But it can and does work for righteousness in the highest meaning of that word, when properly used. Let Spiritualists see to it that it is so used. Let Spiritualists throughout the country unite in local and general organic work upon the platform of the American Spiritualist Association—in proving that platform if it can be done—and a year will not elapse before the grand and beneficent results of such action will be apparent."

"We want no new religious sect, but we do want such co-operative effort as shall conserve the good in all religions, which shall give new impetus to all reforms by teaching reformers first principles, which shall utilize the science and philosophy of Spiritualism as solvents with which to separate truths from error and point the way to one universal brotherhood, whose motto shall be: 'Do all for others.'"

On December 21st, 1884, the President of this Association, Mr. John G. Jackson, writes to me and explains how, through illness and over-pressure, the proposal of confederation sent by the President of the London Spiritualist Alliance failed to be submitted to the annual meeting of the American Spiritualist Association at Lake Pleasant; and encloses some printed resolutions passed by the Executive Board, January 1st, 1885. Extract: "Resolved, that we, the Executive Board of the American Spiritualist Association, well knowing the feeling of our members, as often expressed on matters of co-operative effort, hereby offer brief but hearty and fraternal response to the suggestions of the London Spiritualist Alliance made through its President; and declare our willingness to confederate on the level of equality which it suggests, in working for the spread of truth on the basis defined and explained by it." &c.

### VICTORIAN ASSOCIATION OF SPIRITUALISTS, MELBOURNE.

A brief letter from Mr. Terry is followed by a longer official one from the Hon. Sec. Mr. Charles H. Bamford, announcing that a resolution has been unanimously carried approving the scheme of confederation and authorizing the committee to take steps to join it. He further states that he will be glad to receive practical suggestions for co-operation in the spread of Spiritualism.

He also gives some interesting particulars as to the state of Spiritualism in Melbourne. It seems that the Victorian Association has 140 members on its books; that it has a hall seating 1,600 people, where weekly religious services are held at which the average attendance during the past year had been 1,200. There are also, distinct from the Victorian Association of Spiritualists, three Children's Lyceums, with thirty teachers, and an average attendance of 250 scholars. This gives us a very interesting glimpse of the firm root that Spiritualism has struck in Australian soil, and of the practical work that is being done there.

### SPIRITUALISM IN SOUTH AMERICA.

Senor Augusto Elias da Silva, writing from Rio Janeiro, tells me that there is among Spiritualists of Brazil a want of centralized union. Isolated groups of Spiritualists resist efforts at centralization on account of minute divergencies of administrative detail. Consequently the *Brazilian Spiritualist Federation* is no longer all that its name implies. Such as it is, however, this Society warmly welcomes the project of a universal confederation; and recognizing its vast importance, they will do all in their power to promote it.

Senor Comé Marino also sends an important communication from Buenos Ayres. On November 14th, 1884, he wrote a long letter in Spanish, stating that although he does not anticipate any divergence of views, he is prohibited from taking any steps by the want of accurate information. "Spiritualism," he goes on to say, "is in its infancy. As a positive science it has demonstrated a single truth—the possibility of communion with the dead; while as a philosophy it has resuscitated innumerable speculations. For us it is neither possible nor permissible to found a truth, which is demonstrated by methods which modern science approves, with ideas which the atmosphere holds in solution, so to speak, until the time is ripe for their embodiment." He then divides Spiritualists into two antagonistic schools: (1) "Those who, accepting the law of progress, and treating Spiritualism as a positive sci-

ence, see in the fact of spirit intercourse a central ray of truth lighting up the past and the future; (2) those who ignore the law of progress, entrench themselves in codes and dogmas, and stifle the healthy germ of truth with the rites and formulae of dogmatic faith." He mistrusts creeds, dreads congresses, and desiderates absolute freedom and orderly development. He concludes an eloquent letter with an urgent appeal for information as to the exact constitution and objects of the London Spiritualist Alliance, without which he cannot act.

On April 30th, 1885, Senor Marino writes a second letter in French, in which he states that the difficulties alluded to in his first letter have been dispelled by fuller information, and that, after consultation with several Spiritualists, he is able to submit the following scheme. If it receives approval he is to be authorized to form the kind of association described; at the same time he invited criticism on points of detail.

Bases and conditions upon which an association could be founded, to co-operate and harmonize (*répondre aux tendances*) with the London Spiritualist Alliance.

The said association shall be exclusively co-operative with that of London, spreading its propaganda by the ways and means furnished by the International Confederation.

The co-operative association shall remit to London every month the sum of 8,000 francs (*eight thousand francs*)—(£320) in acquittal of the following obligations which the London association shall discharge to us, viz., the International association shall send every year to Buenos Ayres a first-class medium (*medium notable*) for a materialization, direct writing, and physical phenomena in general, who, on arriving here, shall place himself at the disposal of the co-operative association, and combine with it in carrying out the best kind of propaganda.

It shall not be competent for the said medium to propagandize here for any sort of reward or remuneration. Neither shall the co-operative association compel him to do so for its own advantage.

The medium shall remain two months in Buenos Ayres, and shall give no séances except those pre-arranged with the co-operative association.

The expenses of residence at Buenos Ayres, as well as of conveying the medium to various places hereinafter to be named, shall be exclusively defrayed by the co-operative association.

The passage from Europe to Buenos Ayres, and the other expenses connected with sending the medium thither, shall be exclusively defrayed by the International Confederation.

The said Confederation will be responsible for sending thoroughly honorable and well-disposed mediums. Should the medium not fulfill the conditions, and should any fraud be discovered in his operations, from that moment the co-operative association would no longer feel bound to discharge the conditions stipulated in regard to him, and would abandon him to his fate, without being under the necessity of justifying its procedure to the International Confederation.

The co-operative society reserves to itself the right of sending the medium to Montevideo, capital of the Eastern Republic of Uruguay, and to Rosario, a town of the Argentine Republic. If the Spiritualists of these two towns have it not in their power to enter into direct relations with the International Confederation in London, and prefer to combine with the co-operative society of Buenos Ayres.

In addition to the above obligations, the International Confederation is bound to send monthly to the co-operative society an account (*compte rendu*), in the form of correspondence, of the Spiritualist movement in Europe. There shall also be forwarded a sample of all the new works or scientific articles which shall appear in defence or assault of Spiritualism, and each mail should bring a sample of each of the Spiritualist journals or reviews published in London. The co-operative society shall likewise enjoy the other prerogatives which the statutes of the International Confederation confer.

I have been thus precise in giving the general outline of a scheme which the Council of the London Spiritualist Alliance is compelled, with regret, to put aside as impracticable under present conditions, because the very fact of its having been submitted shows how thoroughly in earnest Brazilian Spiritualists are: how they realize—and in this respect they offer to us a very brilliant example for our imitation—the opportunities of extending their knowledge, as well as the duties and obligations that its possession impose on them; and lastly, how little disposed they are to make much of individual divergence in opinion, and how anxious, on the contrary, they show themselves to insist on the common faith which we all have. O si sic omnes!

### SPIRITUALISM IN FRANCE.

M. de Rappard, Paris, writes: He does not belong to any Spiritualist society in Paris, but he is ready to support the scheme in *Light*, *clair* Licht, of which he is director. His own role in life is to make Germany, his native land, familiar with the works of Allan Kardec. He is of opinion that Spiritualist societies cannot succeed because they are composed of heterogeneous social elements. Domestic and friendly circles alone offer convincing phenomena. What end, then, do Spiritualist societies serve, since the journals report man festations, and the journals handle philosophical questions?

The Union Spirituelle Française aims at focalizing the other Spiritist societies at France.

It had intended confining all efforts to France, thinking the times not ripe for wider operations. Nevertheless, it will welcome any serious Spiritist society which wishes to join in its efforts; and on its part will be willing to join a universal confederation with the single reservation that full information of its proposed regulations shall be given, and that the *Union Spirituelle Française* shall retain the management of French affairs. Accordingly a request is made for a copy of the statutes of the Confederation, as soon as it is constituted, whereupon a reply will be sent without further delay.

I have already quoted M. Leymarie's letter in *Light*, July 19th, 1884, and in this connection I may add the substance of one received from M. Greslez, Setif, Algeria. M. Greslez, who writes from the above address, is not a member of a circle; for his little town does not boast one, but he is in correspondence with a good many Spiritualists, and he is also a collaborator of several Spiritist journals. If kept informed as to the scheme, he would support it with his writings, and endeavor to rouse French Spiritism from what he calls its present state of torpor.

Practical Spiritism in France is confined, he says, to the writing of journals by one-half of the community and their perusal by the other (an arrangement, it seems to me, of quite exceptional convenience and simplicity if those who write and criticize are willing to make a fair exchange and to allow themselves to be written about and criticized by their previous victims). There are few organized societies, and though there are some friendly groups (*groupes intimes*), their number is small owing to the want of mediums. He says: "M. Guérin has sacrificed much of his fortune to the institution of lectures. We have as yet only casual lecturers (*conférenciers accidentels*); we ought at least to have one who made it his sole occupation; and the further the distance, the warmer his welcome would be. We ought also to have some travelling mediums to accompany the lecturers. Both lecturers and mediums should be subsidized by the Confederation. In short, it is time to quit pure speculation. It is time for Spiritists and Spiritualists throughout the world to unite into a compact army, in order that by their fruits men may know with whom they have to reckon."

He adds that in France and Algeria all recognized cults are subsidized by the State and that Spiritists ought to apply for similar subsidies, to meet the expense of mediums, lecturers and libraries, but that this suggestion has been unfavorably received by most of his correspondents.

### SPIRITUALISM IN BELGIUM.

On October 15th, 1884, the *Brussels Moniteur* announced the proposal of the London Spiritualist Alliance in a leading article for the due consideration of its readers. It anticipates the enthusiastic approval of Belgian Spiritists, quotes, with unimpaired sympathy, the terms in which the objects and character of the Confederation are defined, and gives vent to reflections, of a portion of which the following is a rough translation: "Materialist-Positivist Skepticism, coarse but useful and necessary instrument, comes to root out those false superstitions, harbored by the Church for its own aggrandizement; it comes to break down the barriers reared between nation and nation by religious sects which have soaked the earth with blood; it comes to prepare the way for Spiritists freed from the bondage of creeds, and ripe for a religion rooted in reason, marching abreast of science, and making one electric chain of sympathy between all the peoples of the earth."

The matter will be laid before the Brussels societies, and reported on in due course.

M. Henrion, President of the *Union Spirite Liégeoise*, and director of the *Phare*, heartily applauds the idea, but having no knowledge of English asks for instructions as to the objects of the Confederation and its methods. He had himself done something, in the same direction three years ago, but ceased, owing to the attacks of Parisian Spiritists. His society numbers eighty members. He also, seven years ago, founded the *Union Spirite Liégeoise*, which numbers 120 members, and has communicated with them on this subject.

### SPIRITUALISM IN HOLLAND.

Madame Van Calcar, President of the *Spiritualist Society of the Hague*, writes:

"The desire for organization, now everywhere apparent, deserves conscientious attention. At the same time, we must not disguise the risk we run of premature action. It is true that we are all anti-materialist; but Spiritism itself is heterogeneous. The Atheist of yesterday is the Spiritist of to-day, and the Orthodox of to-day are the Spiritists of to-morrow. And how are we to create formulae which shall harmoniously combine the Anglo-American Spiritist, the Latin Spiritist, and the Theosophist?"

"Then with regard to the state of Spiritism in Holland. The good seed sown by Swedenborg, when he printed his thick volumes in Amsterdam, was well watered by Jung Stilling, Lavater, and Oetinger. American Spiritism found a receptive soil in thousands of hearts weary of Calvinism and desolated by Materialism; and if my compatriots had not been alarmed and disgusted by the dogma of Re-incarnation, unhappily become synonymous with French Spiritism, the success would have been very great."

"Kardesian Spiritism is represented in Holland by two groups: (1) *Amsterdam Veritas Society*, President, Van Gulick, who publishes '*Les Essais de Spiritisme*.' (2) *Arnhem, a*

(Continued on Eighth Page.)



## MESSIANIC EXPECTATIONS.

## The History of Two Jewish Messiahs, Ruben and Melchior.

## Messiahs Declared to have been Political Characters.

Rev. Solomon Schindler addressed a large congregation at his church, corner of Columbus avenue and Northampton street, Boston, Friday evening, Nov. 21st, and the seventh of the series of discourses on "Messianic Expectations," his topic being "David Ruben and Solomon Melchior," two Jewish messiahs. In 1524, said Mr. Schindler, a man arrived at Venice via Palestine and Egypt, who claimed to have come from the interior of Africa. He gave his name as David Ruben. He said that he was the brother of Joseph, a Jewish prince, who ruled over a large kingdom, the inhabitants of which were no others than the descendants of the tribes Reuben, Gad and Manasse. Joseph, as well as he, according to his genealogy, descended in a direct line from King David. He was in possession of credentials from the Jewish government, and of letters of recommendation from Portuguese residents; he carried a silk upon which the ten commandments were embroidered, and spoke no other language than a corrupt Hebrew. He said that he was charged with a message to Pope Clement VII. Although he himself did not say much about his errand, his attendant stated that King Joseph, David's brother, had an army of 300,000 well drilled soldiers in readiness to fall upon the Turks and to reconquer Palestine, but that he was in need of firearms, guns and ammunition, and therefore had sent his brother to ask the Pope or any other prince to invest in the enterprise. He would, furthermore, report that gold and diamonds were in his country of no value whatever, as the precious metal and the costly gems were so common there that people would not pick them up and that children only played with them. The Venetians listened eagerly to these reports, and evidently believed them, for they contributed money in aid of the enterprise. David was a negotiator, whatever, but must have possessed a peculiar quality of audacity, daring or courage. After a short rest he proceeded to Rome. Riding a white horse, and accompanied by his attendant and an interpreter, he appeared at the gates of the Vatican, and to the surprise of all was immediately admitted to an audience before the Cardinal Girdato. A few days later

## THE POPE HIMSELF RECEIVED HIM

and accepted his credentials. These papers were sent to the court of Portugal for examination, and were promptly returned from there as genuine documents. The Pope thereupon treated David with the honors and courtesies due to an ambassador, and consulted him almost daily in private conferences. If the Pope, the head of Christendom, thus treated a Jew, what could be expected of the Jews but that they should become frantic with joy. The greater their misery which had lately suffered in Spain, and which the Marranos were still suffering there and in Portugal, the more did they cling to the hope of restoration held out to them, as it appears, by a shrewd adventurer. This shows, again, that the Messianic expectations of our ancestors were of a political and not of a religious nature. The idea that the Messiah was to remove the sins of the world is a Christian invention, and the most believing of the Jews never believed in that doctrine. Their Messiah was expected to be a king, who should restore their political independence, and nothing else. Just at the time when their misery seemed unendurable, when their existence was threatened with total extinction, they received the welcome news that there existed a Jewish King, a descendant of David, that this king commanded a large army, that he was immensely rich, that he was ready to assert his influence in their behalf, and that he was about to reconquer Jerusalem and to reestablish a Jewish kingdom. No matter whether the report was true or not, whether they were the dupes of an adventurer or not, such were exactly the hopes which they held in regard to a Messiah. And after all, as long as the Pope believed in the man and treated him with courtesy never shown a Jew before, why should they not believe in him? Under the given conditions they were justified in expecting some grain of truth in his statement, even if the bulk of his stories should be fictitious. They crowded around Ruben and supplied him with all the money he wanted. David played his part in a masterly manner. He kept the crowd at a reverential distance from his person, and showed no signs of greed for money. No practical results, however, were reached by all the secret sessions which he held with the Pope, and the latter allowed him to depart, when a letter of invitation arrived from the court of Portugal for him. Ruben, who apparently must have been very liberal in his promises, received from King Joao the assurance of his aid. He was treated like a prince, and all the edicts against the Marranos were cancelled. When Ruben appeared at the court, and was received with such high distinction, thousands of Spanish Marranos, escaped to Portugal and they all

## HAILED HIM AS THE MESSIAH

who would save them from their ambiguous position and restore both the Jewish nation and religion. All eyes were directed longingly at him, in the expectation of the wonderful events which were to happen. A young man of noble family, of the class of the Marranos, of a rare beauty, of poetical genius and of a commanding power of speech, became so highly impressed with the appearance of Ruben, and the hopes connected with him, that he made himself unknowingly a tool in the hands of the adventurer. Diego Pirez, born in 1501, was about twenty-four years of age when Ruben arrived in Portugal. Born among the Marranos, he had received an excellent education. He spoke fluently several languages, and was not ignorant in Hebrew literature. He held the office of a clerk at the royal court of justice, and stood in great favor with the government. No sooner did Ruben appear, than Diego Pirez had all kinds of dreams and visions in regard to the advent of a Messiah and the future of the Marranos. He approached the adventurer in order to find out directly of him whether his plans would correspond with his visions. Ruben, as usual, remained cold and did not betray his plans. Pirez thought that he should win his confidence by his open return to Judaism, an act which was punished with death. He performed the Abrahamic rite on himself, and the loss of blood which followed caused a dangerous fever, during which Pirez had again frightful visions, in which he saw the appearance of a Messiah who was to save the Marranos. He even said he heard the voice of an angel, who appointed him for that mission. From that time he changed his name and called himself Solomon Melchior, which is about the same as King Solomon. Having thrown aside the mask of Christianity, he could no longer remain at home, and he fled

to Palestine. The young enthusiastic Marranos, who had the courage of returning openly to Judaism, created quite a stir in the Orient. He gave himself at first as an ambassador of David Ruben, but later on as the Messiah himself, and his dreams, in which he foresaw his early death and that he would be sacrificed as a burnt offering to God, were the constant themes of his lectures, which were listened to by thousands of people, and, afterward, in 1829 printed in Saloichi. The subject of his addresses was always the same, namely, that at the end of the year 5300 of the world, or 1540 of the new era, the Messiah would appear, that Rome should be destroyed and

## JERUSALEM REBUILT.

His fame spread, and all kinds of fantastic hopes were connected with his name. In the mean time King Joao III. changed again his policy. Without giving any cause, he notified Ruben to quit Portugal within two months, and began to urge the papal court to establish an inquisitorial tribunal in his kingdom against the Marranos. About this time Solomon Melchior arrived in Aucauna with the intention of going to Rome in order to convert the Pope to Judaism even at the risk of his life. In Rome he secluded himself for thirty days, fasting and praying, and had again visions. He foresaw that a flood would submerge Rome and that Lisbon would be destroyed by an earthquake. Of these visions he spoke in the synagogues of Rome every Sabbath, and it seems that the Pope himself believed in him. The fact remains that Clement VII. not only received him frequently in audience, but protected him from his enemies. The flood which he had predicted and the earthquake of Lisbon occurred, and the Pope no longer doubted his divine mission. In 1531 we find Melchior in Venice again in company with Ruben. At once both men conceived the adventurous idea to travel to Regensburg, where the Emperor had called a diet in order to convert him to Judaism. Charles granted them a few audiences, but soon imprisoned them and took them to Mantua, where both were tried on charges of heresy brought against them. Diego Pirez was sentenced to death upon the pyre. At the last moment a messenger sent by the Emperor offered him his life if he would repent and return to the church. Melchior answered that he was pleased to offer his life to God as a martyr, that he repented one act only, namely, to have believed in his own Messiahship. He died without a murmur. Ruben, who could not be sentenced as a heretic, was taken to Spain and died in the dungeons of the Inquisition after the torture had made him confess the names of a number of Marranos, who were turned in consequence of it. The hopes, however, which had been linked to his name and that of Solomon Melchior, did not die out for some time. Not before the year 1640 had passed without a Messiah making his appearance were these hopes relinquished.

Although only a comparatively short time has passed since, although the art of printing must have facilitated the establishments of facts, although the pointed sermons of Solomon Melchior and a diary of Ruben are still extant, the queer career and the still queer actions of these two adventurers are clouded in mystery. Their connections with the Pope, with the King of Portugal, with the patriarchs of Venice, with the Emperor of Germany are historical facts, and still nothing definite is known about their transactions with these influential persons. Their history, fabulous and romantic as it may appear, contains, however,

## A FEW POINTS

which bear unmistakable evidence to the correctness of the propositions which my lectures on Messianic expectations are to advance.

First—The Jewish conception of a Messiah, as long as such hopes were indulged in, has always been the same, namely, that of a man who would restore the national existence. The theories of hereditary sin, of eternal damnation, of redemption through the Messiah, have always been rejected as absurd by the Jews, even at the time of the inquisition, when the wildest confusion of ideas was prevalent on account of the Marranos who had inhaled the doctrines of both the Christian church and Judaism.

Second—Messianic expectations at the time of Ruben and Melchior show already the traces of old age. They had lost already their strength and their fervor. Hopes are indulged in, but no practical steps are taken to realize them. These hopes even would have vanished had they not been kept alive by the persecution from which our ancestors were suffering at that time. If Messianic expectations had not been on the decline, they would have borne better fruit at that peculiar historical period than the fantastic exploits of Ruben and Melchior. The whole excitement did not last longer than about eight years, and was confined to Spain and Italy only, and, after all, it affected the Christians more than the Jews. A Pope, a King and the aristocracy of a renowned city seem to have been the dupes of two Jewish adventurers, while the Jews only lost a small sum of money.

Third—It appears to me that the Messianic character which was attributed to both men, was an invention of their friends, a blind to cover the true inwardness of their mission. They were nothing but the secret agents of the Marranos to work at the courts of Rome, Lisbon and Regensburg in their favor, and that when both had lost their lives in their dangerous mission, the legend took hold of them and surrounded them with a wreath of marvelous deeds. It seems that they worked conscientiously for their cause, and not for private gain. There is no trace to be found that they lived extravagantly or that they amassed money. They drew their necessary expenses, which were little, and the rest of the money entrusted to them was consumed in bribing the corrupt courtiers, whose influence was needed, and could not be obtained otherwise.

These points evidently prove that Messianic expectations must have been temporary hopes of a merely political character, which practically have died out with the occasion which had produced them, namely, with the loss of the Jewish nationality. They furthermore prove that these expectations never took the form of a doctrine, or ever supported the structure of Judaism. They were fanciful decorations on the outside of the building, but were never essential to our religion.

TRANCE AND PREMATURE BURIAL.—On Monday week the infant child of parents living at Hillside-road, Stamford Hill, was seized with convulsions, which resulted in apparent death. The body was prepared for burial, and on Saturday the interment took place. While the coffin was being lowered a child's cry was heard, and as soon as the lowering had been completed a cry was again heard. The coffin was drawn up and the top unscrewed, when it was found that the little one was alive. The child was taken home and is now in a fair way of recovery.—*Kohs*, London, October 20th.

## Swedenborg's Insanity.

BY PROF. W. H. CHANEY.

To the Editor of the Religio-Philosophical Journal:

I have received a copy of the *New Church Life* for September, with a marked paragraph, from which I make the following extracts to serve as a foundation for a few remarks: "Mr. W. H. Chaney occupies something over three columns in the RELIGIO-PHILOSOPHICAL JOURNAL in proving (to his own satisfaction at least) that Swedenborg was an epileptic and that the New Church is founded on the 'ravings of a madman.' As Mr. Chaney neglects to give us any proof of his charges, . . . we are forced to dispassionately deny the charges."

Here is a specimen of Christian fairness, or rather unfairness. If the reader has not seen my article, I refer him to the JOURNAL of July 25, 1885, and will submit to any unprejudiced person to say if I have not proved my case beyond all cavil. The only answer that can be made is to deny the genuineness of Swedenborg's Diary, discovered in 1858 and purchased by the Royal Library at Stockholm. If the editor of *New Church Life* can show this Diary to be spurious, like the passage in Josephus about Christ, then, and then only, will he be justified in asserting that I have given no proof. A man affording such proof of insanity, as I showed that Swedenborg did in his diary, could not be convicted of a simple assault. I began the practice of law over forty years ago and have had frequent occasion to examine cases of alleged insanity, and among scientists am considered an expert. I therefore feel that it is not presumption on my part to declare Swedenborg to have been a madman, as shown by his Diary. Nor am I alone in this judgment. Henry Maudsley, M. D., Fellow of the Royal College of Physicians, Professor of Medical Jurisprudence in University College, London, author of "Responsibility in Mental Diseases," in one of his late works entitled "Body and Mind," devoted fifty-five pages to prove that Swedenborg was an epileptic and lunatic. His work has been a text-book in medical colleges, in both Europe and America, for more than a dozen years, and not even one respectable physician has as yet traversed his conclusions. Thus it will be seen that the only way for the editor to sustain his assertion that I gave no proof is to deny the genuineness of the Diary. Until he either does this, or denies the ability of Maudsley, and thousands of the best informed physicians, to act as experts in cases of alleged insanity, he must stand as one who is either incompetent to judge the force of the English language, or utterly reckless as to the truth of his assertions.

As it may be inconvenient for many of the readers to refer to my article, I will give a resume of the proofs offered. Here are extracts which I quoted from the Diary as proof of insanity on the part of Swedenborg: "The man said to me, 'I am God, the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scripture. I will myself dictate to thee what thou shalt write.'"

"At that moment I sat in his bosom and saw him face to face. It was a face of holy mien and altogether indescribable, and he smiled so that I believe his face had indeed been like this when he lived on earth. . . . So I concluded it was the Son of God himself, who came down with the noise like thunder."

"A married woman desired to possess me, but I preferred an unmarried. She was angry and chased me, but I got hold of the one I liked. I was with her and loved her."

Swedenborg makes this last entry in his Diary as a dream of April 26th and 27th. Only an idiot or a lunatic could make such an entry. He was then fifty-five years old, and if not mentally diseased, in the very prime and vigor of ripe intellectuality. Let us look back at him a quarter of a century earlier. In a letter to his brother-in-law he specifies fourteen mechanical inventions on which he was engaged, and to show that he was not then a mere epileptic dreamer I quote from "Body and Mind," page 171:

"The construction of a sort of ship in which a man may go below the surface of the sea and do great damage to the fleet of an enemy."

Swedenborg was working upon this invention in 1715, or 170 years ago, and yet his ideas have only just been brought to perfection. His mind was then clear in its perceptions; what a contrast with the balderdash of his Diary. And by the way, what a wonderful prophecy! All the prophecies of the Bible combined dwindle into utter insignificance, as regards fulfillment, when compared with this. I will not say that he was not a medium at that time, controlled by the very highest intelligences, but when he asserts that he saw God and heard his voice, sat in the bosom of Jesus, got hold of a woman he liked, etc., if he was then a medium, it must have been for spirits such as control religious revivalists, Mormons and Woodhulites.

I will continue quoting from Maudsley, referring to other inventions:

"A machine driven by fire, for pumping water and lifting at forges where the water has no fall."

"A new construction of air-guns, by which a thousand balls may be discharged through one tube in one moment."

"A mechanical chariot containing all kinds of tools, which are set in action by the movements of the horses."

"A flying chariot, or the possibility of floating in the air and moving through it."

"Attempts to find the longitude by means of the moon."

"On the level of the sea and the great tides of the ancient world."

"A proposal for the division of money and measures so as to facilitate calculation and fractions."

Benzellus, his brother-in-law, discouraged the last scheme as impracticable, to which he replied:

"It is a little discouraging to be dissuaded thus. For myself, I desire all possible novelties, aye, a novelty for every day in the year, provided the world will be pleased with them. In every age there is an abundance of persons who follow the beaten track, and remain in the old way; but perhaps there are only from six to ten in a century who bring forward new things founded on argument and reason."

Here is the language of a philosopher and a deep thinker. What a contrast to resting in the bosom of Jesus! At the early age of twenty-seven we find him working at all these practical schemes, more than a century in advance of his time. His fertility of genius commands my highest admiration. Keeping these thoughts in view, let us again refer to his Diary, twenty-eight years later:

"A certain devil fancied himself the very devil who deceived Adam and Eve. . . . It was given me to hear Paul speaking with him, and saying that he wished to be his companion. . . . During my sleep I have been infested with adulterers, and this devil

and Paul have lent their aid to my infesters, and so stubbornly held me in an adulterous train of thought that I could scarcely release myself. . . . Paul is among the worst of the Apostles. . . . It would be tedious for me to write all I know about Paul."

If gibberish like this does not prove insanity, when put forth by one of giant intellect, then it devolves upon the *New Church* editor to rise and explain.

The insane may have lucid intervals, periods of semi-consciousness, or a mild form of insanity, or attacks of acute mania. All these phases are observable in the career of Swedenborg. He inherited from his father an inordinate fondness for writing, and we find that he wrote in all these mental conditions except the last, when for three weeks he did not even write in his diary. In 1741 he published a work on anatomy, and three years later another on the "Animal Kingdom." From the latter I make an extract by way of showing how strong his intellect was during his lucid intervals, even after suffering with epilepsy for more than twenty years:

"We are not to deduce experiences from assumed principles, but to deduce principles themselves from experience; for in truth we are surrounded with illusions and fallacious lights, and are the more likely to fall because our very darkness counterfeits the day. When we are carried away by ratiocination alone, we are some like blindfolded children in their play, who, though they imagine that they are walking straight forward, yet when their eyes are unbound, plainly perceive that they have been following some roundabout path, which, if pursued, must have led them to the place the very opposite to the one intended."

The contrast between sound philosophy like this and the senseless twaddle about God speaking to him, about Paul being an adulterer and in league with the devil, about seeing horrible reptiles, and about his seat in the bosom of Jesus, can be accounted for on no other theory than that of insanity. But I will bring forward proof that this wonderful man also suffered from an attack of acute mania, and with that will conclude.

In the year 1744, when the break of three weeks occurs in his Diary, Swedenborg was lodging in Fetter Lane, London, with a man named Brockmer. In 1768, this Brockmer related to Mathesius, a Swedish clergyman, by whom he was questioned, the particulars concerning Swedenborg's insanity. The narrative is too lengthy to copy, but the reader will find it copied entire in "Body and Mind," pages 189-193, inclusive, to which is subjoined the following:

"The above account was word by word delivered to me by Mr. Brockmer, an honest and trustworthy man, in the house and presence of Mr. Burman, minister of the German church, the Savoy, London, while Swedenborg lived. AARON MATHESIUS. "Stora Hallfara, August 27, 1796."

As this testimony is derived entirely through Christian channels, I presume the editor will not deny its authenticity. I will make a few brief extracts from the certified narrative:

"Going up stairs, he rushed after me, making a fearful appearance. His hair stood upright, and he foamed around the mouth. He tried to speak, but could not utter his thoughts. . . . At last he said that he had something to confide to me privately, namely, that he was Messiah, that he was come to be crucified for the Jews."

A conceit like this is not uncommon with the insane, but I never heard of a sane person fancying himself the son of Mary and Gabriel, or the Holy Ghost, for I never had the positive proof as to which one it was that beguiled the Virgin. I remember, in 1868 a Mrs. Merton, in New York, claimed to be the woman mentioned in the Apocalypse as "clothed with the sun, and the moon under her feet," and I also remember that they sent her to the insane asylum. It is vagaries like these that afford the surest proofs of insanity. I resume from Brockmer's narrative:

"Mr. Swedenborg went to the Swedish envoy, but was not admitted, it being post-day. Departing thence he pulled off his clothes and rolled himself in very deep mud in the gutter. Then he distributed money from his pockets among the crowd which had gathered."

Such acts as these, upon the hypothesis that Swedenborg was sane, instead of establishing his claim to the Messiahship, would, by his wallowing in the mud, go further toward proving that he was one of the swine that Jesus bedeviled. But no; this is too serious for irony. Poor Swedenborg was a maniac, and as such is deserving of the deepest sympathy.

And now, if the editor who charged that I gave no proofs, will publish this communication in *New Church Life*, and either he, or any one else, overcome the evidence which I have adduced, or explain it away, fairly and logically, I will apologize for my mistake and thank him in addition. And according to usages among gentlemen he should either do this or admit his error when he asserted that I had given no proof. Yet I have no idea that he will do either, because the dogmas of a religion, deduced from a literal rendering of the Bible, can never harmonize with reason. Hence it is that Christians are as afraid of logic as a cat is of water. Assertion and denial are the beginning and end of all argument with the advocates of Christianity. This is the general rule, but I admit there are exceptions, and I hope this unknown editor will prove an honorable one. If he is more anxious for the establishment of truth than for an ism, he will meet my position in a spirit of candor and fairness. A fool cannot reason; a coward dare not; a bigot will not. I hope he will prove neither, but a gentleman.

## PSEUDO SYBILS.

One of the many perplexities of Modern Spiritualism is its tendency, in certain stages, to develop Pseudo Sybils. Given a certain amount—usually limited—of mediumistic experience; an absence of all study of, or respect for, the experience of others; a defective imagination, and an infinite faculty for generating phantasy in lieu of it, coupled with an adequate amount of vanity and exaggerated self-esteem and the Pseudo Sybil steps forth, armed at all points, for the confusion of society. It is not needful that she should be consciously an impostor. It may be admitted that, occasionally, like the Pseudo Sybils encountered on the blasted heath by the Thans of Glamis, she gives us "earnest" commencing "with a truth"; but this is not often, and when she has this modicum of what is useful to impart to us, it is so smothered in superincumbent egotism and self-delusion as to be scarcely identifiable for what it really is. Nevertheless, the consciousness of this possibility inspires the more experienced Spiritualist with a certain tenderness in dealing with the Pseudo Sybil; and this feeling of forbearance is encouraged by the conviction that explanation or argument

would be addressed to her in vain. She is, therefore, usually left to work out for herself her own phantasies, a lengthy process, and sooner or later painful, but probably the only possible method of illuminating a nature which, even where admittedly honest, is so absolutely irrational, so insanely self-absorbed.

But, unfortunately, there is another class of zealots entitled to be considered in this relation, viz., those upon whom from indiscriminate enthusiasm on their part, from ignorance of spiritual laws, or a mere wondering love of novelty, the Pseudo Sybil imposes, usually, it may be hoped, innocently, being herself imposed upon, and sometimes, it may be feared, the reverse. It is for the protection of such persons that we are now led to speak.

The Pseudo Sybil, full-blown—for she passes through various stages before arriving at the butterfly—is usually not young. If of a comely and dignified presence, so much the better for her self-imposed mission. She dresses well, when her fortunes admit of it, and affects, but not too austere, a quasi-sylphine style of costume. "How do you get on with her?" inquired once the friend of a young invalid under the tenderness of one of this sisterhood. "Not very well in the nursing way," was the answer, "but I find the costume very supporting."

The Pseudo Sybil possesses usually a small independence but she condescends freely to accept the gifts of the faithful "for her charities." These investments will be repaid with interest in Heaven! Like Miss Flite, in Dickens' romance, she will confer estates at the Day of Judgment! Also dignities! The latter she sometimes confers on herself, even here. She is invariably mysterious; partly because mystery inspires veneration in foolish people, and partly because she has not really anything to reveal. She drapes herself, therefore, in phrases and phylacteries, surrounded ever with a halo of phantasy. She is not unalive to the practical wisdom of the philosopher who advises us not to prophesy unless we know. Nevertheless, when she has recourse to her spirits, whom she always describes with the definite article and in the singular number, they sometimes lead her into difficulties. These she surmounts, directly to her own satisfaction, by disregarding them. Though accustomed to have recourse to the spirits on emergencies, she is careful always to disavow being a Spiritualist, and, in any real sense of the word, her disavowal must be accepted as true. In order to maintain in the eyes of the exoteric world the aspect of reserve and seclusion proper to the dignity of her claims, she frequently entertains "a dame de compagnie," lay sister, or lady-in-waiting, who interposes between her and the vulgar, and adumbrates her to the outer world. This office is usually held by a disciple, who may possess property, and certainly possesses faith, as she understands it, not unaccompanied, perhaps, at seasons by misgivings, which she dismisses as sinful.

The Pseudo Sybil is quick given to symbols and similitudes, "finding sermons,"—always about herself,—in stones, and self-adulation "in everything." She is partial to "good society" in this outer sphere, when she can attain thereto, feeling it to be a natural outcome and a symbolical representation of her own rank in the Courts of Heaven; and in "those whom Providence hath blessed with affluence" she takes ever a tender interest. Inspired, we will hope, by compassion for and desire to alleviate the special worldly trials and temptations to which it exposes them. Where the activities of the useful and benevolent work of the age are most alive we may scarcely hope to find the Pseudo Sybil; she belongs, she would say, to the centre and not to the circumference, and her "mission" she would claim to be to inspire and shed a Divine lustre on work rather than to do it. Indeed, "not to do it" is very generally the essential aim of her ministrations; because there lies at the root of them,—in so far as they can, by a form of speech, be said to have any root,—no spirit of useful work whatever. She, however, clothes herself in a superficial form or simulacrum of good works; and it is agreeable to her and in some sort needful to her "mission," to play "Lady Bountiful," in the comedy of her life. She does it very fairly well to indiscriminating observers, being frequently endowed with considerable histrionic powers. These are favored by her often being enabled to possess herself with the persuasion that she is really the personage she enacts. As, for example, the lady whose work was reviewed in *Light*, October 17th, who claims to have been born without a father and to be in fact no other than the Woman in the Sun in the vision of the Apocalypse; and another lady whom we must class with the same sisterhood, whom it was found impossible by any arguments or explanations to convince that the Franco-German War of 1870 had not been stayed solely by her prayers; or another who passed into the other life in the full conviction, which nothing could disturb, that she was never to die. These aberrations are very pitiful, but it is needful that they be firmly and even sternly repressed, as a class. The Pseudo Sybil is to be individually treated with tenderness and compassion. The ways of self-delusion are so varied and the weaknesses of human nature so manifold, that it is needless, and would be often unjust to attribute her extravagances to conscious imposture and the deliberate desire to deceive. But, as we have said, she requires to be steadfastly and earnestly withstood, lest she delude others as well as herself; and this, and not the smallest desire to give personal pain is the serious object of these remarks upon her and her doings.—*Light*, London.

Crater Lake is thus described in a petition that is being numerously signed in Oregon to make a national reservation of the wonder: "The surface of the lake is 6,300 feet above sea level, and it is about eight miles long and six miles wide. It contains a circular island 600 feet high, on which is found an extinct crater which is ninety feet deep and 475 feet in diameter. In another portion of the lake is found a conical-shaped rock, which is perpendicular, and rises to an altitude of 2,200 feet above the water's surface. Other rocks of remarkable form and elevation tower high above the lake. The lake walls are nearly perpendicular, and vary in altitude from 1,000 to 2,000."

A dangerous counterfeit \$5 gold piece, of which hundreds of thousands are said to be in circulation, is supposed to have been made through the rascality of some ex-employees of the New Orleans mint. It was made with the genuine stamp, is fine gold on the outside, but filled with spelter and platina.

Horsford's Acid Phosphate. SPECIFIC VIRTUES IN DYSPEPSIA. Dr. A. JENKINS, Great Edlis, N. H., says: "I can testify to its seemingly almost specific virtues in cases of dyspepsia, nervousness and morbid vigilance or wakefulness."







## MESSIANIC EXPECTATIONS.

## The History of Two Jewish Messiahs, Ruben and Melchior.

## Messiahs Declared to have been Political Characters.

Rev. Solomon Schindler addressed a large congregation at his church, corner of Columbus avenue and Northampton street, Boston, Friday evening, Nov. 21st, and the seventh of the series of discourses on "Messianic Expectations," his topic being "David Ruben and Solomon Melchior," two Jewish messiahs. In 1524, said Mr. Schindler, a man arrived at Venice via Palestine and Egypt, who claimed to have come from the interior of Africa. He gave his name as David Ruben. He said that he was the brother of Joseph, a Jewish prince, who ruled over a large kingdom, the inhabitants of which were no others than the descendants of the tribes Reuben, Gad and Manasse. Joseph, as well as he, according to his genealogy, descended in a direct line from King David. He was in possession of credentials from the Jewish government, and of letters of recommendation from Portuguese residents; he carried a silk upon which the ten commandments were embroidered, and spoke no other language than a corrupt Hebrew. He said that he was charged with a message to Pope Clement VII. Although he himself did not say much about his errand, his attendant stated that King Joseph, David's brother, had an army of 300,000 well drilled soldiers in readiness to fall upon the Turks and to reconquer Palestine, but that he was in need of firearms, guns and ammunition, and therefore had sent his brother to ask the Pope or any other prince to invest in the enterprise. He would, furthermore, report that gold and diamonds were in his country of no value whatever, as the precious metal and the costly gems were so common there that people would not pick them up and that children only played with them. The Venetians listened eagerly to these reports, and evidently believed them, for they contributed money in aid of the enterprise. David was no orator, whatever, but must have possessed a peculiar quality of audacity, daring or courage. After a short rest he proceeded to Rome. Riding a white horse, and accompanied by his attendant and an interpreter, he appeared at the gates of the Vatican, and to the surprise of all was immediately admitted to an audience before the Cardinal Girdo. A few days later

## THE POPE HIMSELF RECEIVED HIM

and accepted his credentials. These papers were sent to the court of Portugal for examination, and were promptly returned from there as genuine documents. The Pope thereupon treated David with the honors and courtesies due to an ambassador, and consulted him almost daily in private conferences. If the Pope, the head of Christendom, thus treated a Jew, what could be expected of the Jews but that they should become frantic with joy. The greater their misery which had lately suffered in Spain, and which the Marranos were still suffering there and in Portugal, the more did they cling to the hope of restoration held out to them, as it appears, by a shrewd adventurer. This shows, again, that the Messianic expectations of our ancestors were of a political and not of a religious nature. The idea that the Messiah was to remove the sins of the world is a Christian invention, and the most believing of the Jews never believed in that doctrine. Their Messiah was expected to be a king, who should restore their political independence, and nothing else. Just at the time when their misery seemed unendurable, when their existence was threatened with total extinction, they received the welcome news that there existed a Jewish King, a descendant of David, that this king commanded a large army, that he was immensely rich, that he was ready to assert his influence in their behalf, and that he was about to reconquer Jerusalem and to reestablish a Jewish kingdom. No matter whether the report was true or not, whether they were the dupes of an adventurer or not, such were exactly the hopes which they held in regard to a Messiah. And after all, as long as the Pope believed in the man and treated him with courtesy never shown a Jew before, why should they not believe in him? Under the given conditions they were justified in expecting some grain of truth in his statement, even if the bulk of his stories should be fictitious. They crowded around Ruben and supplied him with all the money he wanted. David played his part in a masterly manner. He kept the crowd at a reverential distance from his person, and showed no signs of greed for money. No practical results, however, were reached by all the secret sessions which he held with the Pope, and the latter allowed him to depart, when a letter of invitation arrived from the court of Portugal for him. Ruben, who apparently must have been very liberal in his promises, received from King Joao the assurance of his aid. He was treated like a prince, and all the edicts against the Marranos were cancelled. When Ruben appeared at the court, and was received with such high distinction, thousands of Spanish Marranos, escaped to Portugal and they all

## HAILED HIM AS THE MESSIAH

who would save them from their ambiguous position and restore both the Jewish nation and religion. All eyes were directed longingly at him, in the expectation of the wonderful events which were to happen. A young man of noble family, of the class of the Marranos, of a rare beauty, of poetical genius and of a commanding power of speech, became so highly impressed with the appearance of Ruben, and the hopes connected with him, that he made himself unknowingly a tool in the hands of the adventurer. Diego Pirez, born in 1501, was about twenty-four years of age when Ruben arrived in Portugal. Born among the Marranos, he had received an excellent education. He spoke fluently several languages, and was not ignorant in Hebrew literature. He held the office of a clerk at the royal court of justice, and stood in great favor with the government. No sooner did Ruben appear, than Diego Pirez had all kinds of dreams and visions in regard to the advent of a Messiah and the future of the Marranos. He approached the adventurer in order to find out directly of him whether his plans would correspond with his visions. Ruben, as usual, remained cold and did not betray his plans. Pirez thought that he should win his confidence by his open return to Judaism, an act which was punished with death. He performed the Abrahamic rite on himself, and the loss of blood which followed caused a dangerous fever, during which Pirez had again frightful visions, all relating to the appearance of a Messiah who was to save the Marranos. He even said he heard the voice of an angel, who appointed him for that mission. From that time he changed his name and called himself Solomon Melchior, which is about the same as King Solomon. Having thrown aside the mask of Christianity, he could no longer remain at home, and he fled

to Palestine. The young enthusiastic Marranos, who had the courage of returning openly to Judaism, created quite a stir in the Orient. He gave himself at first as an ambassador of David Ruben, but later on as the Messiah himself, and his dreams, in which he foresaw his early death and that he would be sacrificed as a burnt offering to God, were the constant themes of his lectures, which were listened to by thousands of people, and, afterward, in 1829 printed in Saloichi. The subject of his addresses was always the same, namely, that at the end of the year 5300 of the world, or 1540 of the new era, the Messiah would appear, that Rome should be destroyed and

## JERUSALEM REBUILT.

His fame spread, and all kinds of fantastic hopes were connected with his name. In the mean time King Joao III. changed again his policy. Without giving any cause, he notified Ruben to quit Portugal within two months, and began to urge the papal court to establish an inquisitorial tribunal in his kingdom against the Marranos. About this time Solomon Melchior arrived in Aucauna with the intention of going to Rome in order to convert the Pope to Judaism even at the risk of his life. In Rome he secluded himself for thirty days, fasting and praying, and had again visions. He foresaw that a flood would submerge Rome and that Lisbon would be destroyed by an earthquake. Of these visions he spoke in the synagogues of Rome every Sabbath, and it seems that the Pope himself believed in him. The fact remains that Clement VII. not only received him frequently in audience, but protected him from his enemies. The flood which he had predicted and the earthquake of Lisbon occurred, and the Pope no longer doubted his divine mission. In 1531 we find Melchior in Venice again in company with Ruben. At once both men conceived the adventurous idea to travel to Regensburg, where the Emperor had called a diet in order to convert him to Judaism. Charles granted them a few audiences, but soon imprisoned them and took them to Mantua, where both were tried on charges of heresy brought against them. Diego Pirez was sentenced to death upon the pyre. At the last moment a messenger sent by the Emperor offered him his life if he would repent and return to the church. Melchior answered that he was pleased to offer his life to God as a martyr, that he repented one act only, namely, to have believed in his own Messiahship. He died without a murmur. Ruben, who could not be sentenced as a heretic, was taken to Spain and died in the dungeons of the Inquisition after the torture had made him confess the names of a number of Marranos, who were turned in consequence of it. The hopes, however, which had been linked to his name and that of Solomon Melchior, did not die out for some time. Not before the year 1640 had passed without a Messiah making his appearance were these hopes relinquished.

Although only a comparatively short time has passed since, although the art of printing must have facilitated the establishments of facts, although the pointed sermons of Solomon Melchior and a diary of Ruben are still extant, the queer career and the still queer actions of these two adventurers are clouded in mystery. Their connections with the Pope, with the King of Portugal, with the patriarchs of Venice, with the Emperor of Germany are historical facts, and still nothing definite is known about their transactions with these influential persons. Their history, fabulous and romantic as it may appear, contains, however,

## A FEW POINTS

which bear unmistakable evidence to the correctness of the propositions which my lectures on Messianic expectations are to advance.

First—The Jewish conception of a Messiah, as long as such hopes were indulged in, has always been the same, namely, that of a man who would restore the national existence. The theories of hereditary sin, of eternal damnation, of redemption through the Messiah, have always been rejected as absurd by the Jews, even at the time of the Inquisition, when the wildest confusion of ideas was prevalent on account of the Marranos who had inhaled the doctrines of both the Christian church and Judaism.

Second—Messianic expectations at the time of Ruben and Melchior show already the traces of old age. They had lost already their strength and their fervor. Hopes are indulged in, but no practical steps are taken to realize them. These hopes even would have vanished had they not been kept alive by the persecution from which our ancestors were suffering at that time. If Messianic expectations had not been on the decline, they would have borne better fruit at that peculiar historical period than the fantastic exploits of Ruben and Melchior. The whole excitement did not last longer than about eight years, and was confined to Spain and Italy only, and, after all, it affected the Christians more than the Jews. A Pope, a King and the aristocracy of a renowned city seem to have been the dupes of two Jewish adventurers, while the Jews only lost a small sum of money.

Third—It appears to me that the Messianic character which was attributed to both men, was an invention of their friends, a blind to cover the true inwardness of their mission. They were nothing but the secret agents of the Marranos to work at the courts of Rome, Lisbon and Regensburg in their favor, and that when both had lost their lives in their dangerous mission, the legend took hold of them and surrounded them with a wreath of marvelous deeds. It seems that they worked conscientiously for their cause, and not for private gain. There is no trace to be found that they lived extravagantly or that they amassed money. They drew their necessary expenses, which were little, and the rest of the money entrusted to them was consumed in bribing the corrupt courtiers, whose influence was needed, and could not be obtained otherwise.

These points evidently prove that Messianic expectations must have been temporary hopes of a merely political character, which practically have died out with the occasion which had produced them, namely, with the loss of the Jewish nationality. They furthermore prove that these expectations never took the form of a doctrine, or ever supported the structure of Judaism. They were fanciful decorations on the outside of the building, but were never essential to our religion.

TRANCE AND PREMATURE BURIAL.—On Monday week the infant child of parents living at Hillside-road, Stamford Hill, was seized with convulsions, which resulted in apparent death. The body was prepared for burial, and on Saturday the interment took place. While the coffin was being lowered a child's cry was heard, and as soon as the lowering had been completed a cry was again heard. The coffin was drawn up and the top unscrewed, when it was found that the little one was alive. The child was taken home and is now in a fair way of recovery.—*Kohs*, London, October 20th.

## Swedenborg's Insanity.

BY PROF. W. H. CHANEY.

To the Editor of the Religio-Philosophical Journal:

I have received a copy of the *New Church Life* for September, with a marked paragraph, from which I make the following extracts to serve as a foundation for a few remarks: "Mr. W. H. Chaney occupies something over three columns in the RELIGIO-PHILOSOPHICAL JOURNAL in proving (to his own satisfaction at least) that Swedenborg was an epileptic and that the New Church is founded on the 'ravings of a madman.' As Mr. Chaney neglects to give us any proof of his charges, . . . we are forced to dispassionately deny the charges."

Here is a specimen of Christian fairness, or rather unfairness. If the reader has not seen my article, I refer him to the JOURNAL of July 25, 1885, and will submit to any unprejudiced person to say if I have not proved my case beyond all cavil. The only answer that can be made is to deny the genuineness of Swedenborg's Diary, discovered in 1858 and purchased by the Royal Library at Stockholm. If the editor of *New Church Life* can show this Diary to be spurious, like the passage in Josephus about Christ, then, and then only, will he be justified in asserting that I have given no proof. A man affording such proof of insanity, as I showed that Swedenborg did in his diary, could not be convicted of a simple assault. I began the practice of law over forty years ago and have had frequent occasion to examine cases of alleged insanity, and among scientists am considered an expert. I therefore feel that it is not presumption on my part to declare Swedenborg to have been a madman, as shown by his Diary. Nor am I alone in this judgment. Henry Maudsley, M. D., Fellow of the Royal College of Physicians, Professor of Medical Jurisprudence in University College, London, author of "Responsibility in Mental Diseases," in one of his late works entitled "Body and Mind," devoted fifty-five pages to prove that Swedenborg was an epileptic and lunatic. His work has been a text-book in medical colleges, in both Europe and America, for more than a dozen years, and not even one respectable physician has as yet traversed his conclusions. Thus it will be seen that the only way for the editor to sustain his assertion that I gave no proof is to deny the genuineness of the Diary. Until he either does this, or denies the ability of Maudsley, and thousands of the best informed physicians, to act as experts in cases of alleged insanity, he must stand as one who is either incompetent to judge the force of the English language, or utterly reckless as to the truth of his assertions.

As it may be inconvenient for many of the readers to refer to my article, I will give a resume of the proofs offered. Here are extracts which I quoted from the Diary as proof of insanity on the part of Swedenborg: "The man said to me, 'I am God, the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scripture. I will myself dictate to thee what thou shalt write.'"

"At that moment I sat in his bosom and saw him face to face. It was a face of holy mien and altogether indescribable, and he smiled so that I believe his face had indeed been like this when he lived on earth. . . . So I concluded it was the Son of God himself, who came down with the noise like thunder."

"A married woman desired to possess me, but I preferred an unmarried. She was angry and chased me, but I got hold of the one I liked. I was with her and loved her."

Swedenborg makes this last entry in his Diary as a dream of April 26th and 27th. Only an idiot or a lunatic could make such an entry. He was then fifty-five years old, and if not mentally diseased, in the very prime and vigor of ripe intellectuality. Let us look back at him a quarter of a century earlier. In a letter to his brother-in-law he specifies fourteen mechanical inventions on which he was engaged, and to show that he was not then a mere epileptic dreamer I quote from "Body and Mind," page 171:

"The construction of a sort of ship in which a man may go below the surface of the sea and do great damage to the fleet of an enemy."

Swedenborg was working upon this invention in 1715, or 170 years ago, and yet his ideas have only just been brought to perfection. His mind was then clear in its perceptions; what a contrast with the balderdash of his Diary. And by the way, what a wonderful prophecy! All the prophecies of the Bible combined dwindle into utter insignificance, as regards fulfillment, when compared with this. I will not say that he was not a medium at that time, controlled by the very highest intelligences, but when he asserts that he saw God and heard his voice, sat in the bosom of Jesus, got hold of a woman he liked, etc., if he was then a medium, it must have been for spirits such as control religious revivalists, Mormons and Woodhulites.

I will continue quoting from Maudsley, referring to other inventions:

"A machine driven by fire, for pumping water and lifting at forges where the water has no fall."

"A new construction of air-guns, by which a thousand balls may be discharged through one tube in one moment."

"A mechanical chariot containing all kinds of tools, which are set in action by the movements of the horses."

"A flying chariot, or the possibility of floating in the air and moving through it."

"Attempts to find the longitude by means of the moon."

"On the level of the sea and the great tides of the ancient world."

"A proposal for the division of money and measures so as to facilitate calculation and fractions."

Benzellus, his brother-in-law, discouraged the last scheme as impracticable, to which he replied:

"It is a little discouraging to be dissuaded thus. For myself, I desire all possible novelties, aye, a novelty for every day in the year, provided the world will be pleased with them. In every age there is an abundance of persons who follow the beaten track, and remain in the old way; but perhaps there are only from six to ten in a century who bring forward new things founded on argument and reason."

Here is the language of a philosopher and a deep thinker. What a contrast to resting in the bosom of Jesus! At the early age of twenty-seven we find him working at all these practical schemes, more than a century in advance of his time. His fertility of genius commands my highest admiration. Keeping these thoughts in view, let us again refer to his Diary, twenty-eight years later:

"A certain devil fancied himself the very devil who deceived Adam and Eve. . . . It was given me to hear Paul speaking with him, and saying that he wished to be his companion. . . . During my sleep I have been infested with adulterers, and this devil

and Paul have lent their aid to my infesters, and so stubbornly held me in an adulterous train of thought that I could scarcely release myself. . . . Paul is among the worst of the Apostles. . . . It would be tedious for me to write all I know about Paul."

If gibberish like this does not prove insanity, when put forth by one of giant intellect, then it devolves upon the *New Church* editor to rise and explain.

The insane may have lucid intervals, periods of semi-consciousness, or a mild form of insanity, or attacks of acute mania. All these phases are observable in the career of Swedenborg. He inherited from his father an inordinate fondness for writing, and we find that he wrote in all these mental conditions except the last, when for three weeks he did not even write in his diary. In 1741 he published a work on anatomy, and three years later another on the "Animal Kingdom." From the latter I make an extract by way of showing how strong his intellect was during his lucid intervals, even after suffering with epilepsy for more than twenty years:

"We are not to deduce experiences from assumed principles, but to deduce principles themselves from experience; for in truth we are surrounded with illusions and fallacious lights, and are the more likely to fall because our very darkness counterfeits the day. When we are carried away by ratiocination alone, we are some like blindfolded children in their play, who, though they imagine that they are walking straight forward, yet when their eyes are unbound, plainly perceive that they have been following some roundabout path, which, if pursued, must have led them to the place the very opposite to the one intended."

The contrast between sound philosophy like this and the senseless twaddle about God speaking to him, about Paul being an adulterer and in league with the devil, about seeing horrible reptiles, and about his seat in the bosom of Jesus, can be accounted for on no other theory than that of insanity. But I will bring forward proof that this wonderful man also suffered from an attack of acute mania, and with that will conclude.

In the year 1744, when the break of three weeks occurs in his Diary, Swedenborg was lodging in Fetter Lane, London, with a man named Brockmer. In 1768, this Brockmer related to Mathesius, a Swedish clergyman, by whom he was questioned, the particulars concerning Swedenborg's insanity. The narrative is too lengthy to copy, but the reader will find it copied entire in "Body and Mind," pages 189-193, inclusive, to which is subjoined the following:

"The above account was word by word delivered to me by Mr. Brockmer, an honest and trustworthy man, in the house and presence of Mr. Burman, minister of the German church, the Savoy, London, while Swedenborg lived. AARON MATHESIUS. "Stora Hallfara, August 27, 1796."

As this testimony is derived entirely through Christian channels, I presume the editor will not deny its authenticity. I will make a few brief extracts from the certified narrative:

"Going up stairs, he rushed after me, making a fearful appearance. His hair stood upright, and he foamed around the mouth. He tried to speak, but could not utter his thoughts. . . . At last he said that he had something to confide to me privately, namely, that he was Messiah, that he was come to be crucified for the Jews."

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"Mr. Swedenborg went to the Swedish envoy, but was not admitted, it being post-day. Departing thence he pulled off his clothes and rolled himself in very deep mud in the gutter. Then he distributed money from his pockets among the crowd which had gathered."

Such acts as these, upon the hypothesis that Swedenborg was sane, instead of establishing his claim to the Messiahship, would, by his wallowing in the mud, go further toward proving that he was one of the swine that Jesus bedeviled. But no; this is too serious for irony. Poor Swedenborg was a maniac, and as such is deserving of the deepest sympathy.

And now, if the editor who charged that I gave no proofs, will publish this communication in *New Church Life*, and either he, or any one else, overcome the evidence which I have adduced, or explain it away, fairly and logically, I will apologize for my mistake and thank him in addition. And according to usages among gentlemen he should either do this or admit his error when he asserted that I had given no proof. Yet I have no idea that he will do either, because the dogmas of a religion, deduced from a literal rendering of the Bible, can never harmonize with reason. Hence it is that Christians are as afraid of logic as a cat is of water. Assertion and denial are the beginning and end of all argument with the advocates of Christianity. This is the general rule, but I admit there are exceptions, and I hope this unknown editor will prove an honorable one. If he is more anxious for the establishment of truth than for an ism, he will meet my position in a spirit of candor and fairness. A fool cannot reason; a coward dare not; a bigot will not. I hope he will prove neither, but a gentleman.

Portland, Oregon.

## PSEUDO SYBILS.

One of the many perplexities of Modern Spiritualism is its tendency, in certain stages, to develop Pseudo Sybils. Given a certain amount—usually limited—of mediumistic experience; an absence of all study of, or respect for, the experience of others; a defective imagination, and an infinite faculty for generating phantasy in lieu of it, coupled with an adequate amount of vanity and exaggerated self-esteem and the Pseudo Sybil steps forth, armed at all points, for the confusion of society. It is not needful that she should be consciously an impostor. It may be admitted that, occasionally, like the Pseudo Sybils encountered on the blasted heath by the Thans of Glamis, she gives us "earnest commencing" with a truth; but this is not often, and when she has this modicum of what is useful to impart to us, it is so smothered in superincumbent egotism and self-delusion as to be scarcely identifiable for what it really is. Nevertheless, the consciousness of this possibility inspires the more experienced Spiritualist with a certain tenderness in dealing with the Pseudo Sybil; and this feeling of forbearance is encouraged by the conviction that explanation or argument

would be addressed to her in vain. She is, therefore, usually left to work out for herself her own phantasies, a lengthy process, and sooner or later painful, but probably the only possible method of illuminating a nature which, even where admittedly honest, is so absolutely irrational, so insanely self-absorbed.

But, unfortunately, there is another class of zealots entitled to be considered in this relation, viz., those upon whom from indiscriminate enthusiasm on their part, from ignorance of spiritual laws, or a mere wondering love of novelty, the Pseudo Sybil imposes, usually, it may be hoped, innocently, being herself imposed upon, and sometimes, it may be feared, the reverse. It is for the protection of such persons that we are now led to speak.

The Pseudo Sybil, full-blown—for she passes through various stages before arriving at the butterfly—is usually not young. If of a comely and dignified presence, so much the better for her self-imposed mission. She dresses well, when her fortunes admit of it, and affects, but not too austere, a quasi-sibylline style of costume. "How do you get on with her?" inquired once the friend of a young invalid under the tenderness of one of this sisterhood. "Not very well in the nursing way," was the answer, "but I find the costume very supporting."

The Pseudo Sybil possesses usually a small independence but she condescends freely to accept the gifts of the faithful "for her charities." These investments will be repaid with interest in Heaven! Like Miss Flite, in Dickens' romance, she will confer estates at the Day of Judgment! Also dignities! The latter she sometimes confers on herself, even here. She is invariably mysterious; partly because mystery inspires veneration in foolish people, and partly because she has not really anything to reveal. She drapes herself, therefore, in phrases and phylacteries, surrounded ever with a halo of phantasy. She is not unalive to the practical wisdom of the philosopher who advises us not to prophesy unless we know. Nevertheless, when she has recourse to her spirits, whom she always describes with the definite article and in the singular number, they sometimes lead her into difficulties. These she surmounts, directly to her own satisfaction, by disregarding them. Though accustomed to have recourse to the spirits on emergencies, she is careful always to disavow being a Spiritualist, and, in any real sense of the word, her disavowal must be accepted as true. In order to maintain in the eyes of the exoteric world the aspect of reserve and seclusion proper to the dignity of her claims, she frequently entertains "a dame de compagnie," lay sister, or lady-in-waiting, who interposes between her and the vulgar, and adumbrates her to the outer world. This office is usually held by a disciple, who may possess property, and certainly possesses faith, as she understands it, not unaccompanied, perhaps, at seasons by misgivings, which she dismisses as sinful.

The Pseudo Sybil is quick given to symbols and similitudes, "finding sermons,"—always about herself,—"in stones," and self-adulation "in everything." She is partial to "good society" in this outer sphere, when she can attain thereto, feeling it to be a natural outcome and a symbolical representation of her own rank in the Courts of Heaven; and in "those whom Providence hath blessed with affluence" she takes ever a tender interest. Inspired, we will hope, by compassion for and desire to alleviate the special worldly trials and temptations to which it exposes them. Where the activities of the useful and benevolent work of the age are most alive we may scarcely hope to find the Pseudo Sybil; she belongs, she would say, to the centre and not to the circumference, and her "mission" she would claim to be to inspire and shed a Divine lustre on work rather than to do it. Indeed, "not to do it" is very generally the essential aim of her ministrations; because there lies at the root of them,—in so far as they can, by a form of speech, be said to have any root,—no spirit of useful work whatever. She, however, clothes herself in a superficial form or simulacrum of good works; and it is agreeable to her and in some sort needful to her "mission," to play "Lady Bountiful," in the comedy of her life. She does it very fairly well to indiscriminating observers, being frequently endowed with considerable histrionic powers. These are favored by her often being enabled to possess herself with the persuasion that she is really the personage she enacts. As, for example, the lady whose work was reviewed in *Light*, October 17th, who claims to have been born without a father and to be in fact no other than the Woman in the Sun in the vision of the Apocalypse; and another lady whom we must class with the same sisterhood, whom it was found impossible by any arguments or explanations to convince that the Franco-German War of 1870 had not been stayed solely by her prayers; or another who passed into the other life in the full conviction, which nothing could disturb, that she was never to die. These aberrations are very pitiful, but it is needful that they be firmly and even sternly repressed, as a class. The Pseudo Sybil is to be individually treated with tenderness and compassion. The ways of self-delusion are so varied and the weaknesses of human nature so manifold, that it is needless, and would be often unjust to attribute her extravagances to conscious imposture and the deliberate desire to deceive. But, as we have said, she requires to be steadfastly and earnestly withstood, lest she delude others as well as herself; and this, and not the smallest desire to give personal pain is the serious object of these remarks upon her and her doings.—*Light*, London.

Crater Lake is thus described in a petition that is being numerously signed in Oregon to make a national reservation of the wonder: "The surface of the lake is 6,300 feet above sea level, and it is about eight miles long and six miles wide. It contains a circular island 600 feet high, on which is found an extinct crater which is ninety feet deep and 475 feet in diameter. In another portion of the lake is found a conical-shaped rock, which is perpendicular, and rises to an altitude of 2,200 feet above the water's surface. Other rocks of remarkable form and elevation tower high above the lake. The lake walls are nearly perpendicular, and vary in altitude from 1,000 to 2,000."

A dangerous counterfeit \$5 gold piece, of which hundreds of thousands are said to be in circulation, is supposed to have been made through the rascality of some ex-employees of the New Orleans mint. It was made with the genuine stamp, is fine gold on the outside, but filled with spelter and platina.

## Horsford's Acid Phosphate.

SPECIFIC VIRTUES IN DYSPEPSIA. Dr. A. JENKINS, Great Edlis, N. H., says: "I can testify to its seemingly almost specific virtues in cases of dyspepsia, nervousness and morbid vigilance or wakefulness."



Woman and the Household.

BY HESTER M. POOLE.  
[106 West 20th Street, New York.]

OUR ANGELS.

Oh! not with any sound they come, or sign,  
Which fleshly ear or eye can recognize;  
No curiosity can compass or surprise  
The secret of that intercourse divine  
Which God permits, ordains, across the line,  
The changeless line which tars  
Our earth from other stars.

Whenever in some bitter grief, we find  
All unawares, a deep, mysterious sense  
Of hidden comfort come, we know not whence,  
When suddenly we see, where we were blest,  
Where we had struggled are content, resigned,  
Are strong where we were weak,  
And no more strive nor seek.

Then we may know that, from the far glad skies,  
To note our need the watchful God has bent,  
And for our loving help has called and sent,  
Of all our instant angels, the most wise  
And tender one, to point to us the way  
The path that will be best.  
The path of peace and rest.

And when we find on every sky and field  
A sudden new and mystic light, which fills  
Our every sense with speechless joy, and thrills  
Us, till we yield ourselves as children yield  
Themself, and watch the spells magicians wield  
With useless, sweet surprise  
And rapture in their eyes.

Then we may know our little ones have run  
Away for just one moment from their play  
In heavenly gardens, and in their old way  
Are waiting by our side, and one by one  
At all sweet things beneath the earthly sun,  
Are pointing joyfully,  
And calling us to see!

Ah! when we learn the spirit sound and sign,  
And instantly our angels recognize  
No weakness can tire, no pain surprise  
Our souls wrap in the intercourse divine,  
Which God, perhaps, ordains across the line  
The changeless line which tars  
Our earth from other stars.

— Helen Jackson, (H. H.)

A very able and profound paper by Mrs. Augusta Cooper Bristol of Vineland, N. J., given at the Woman's Congress, upon the "Present Phases of Woman's Advancement," deserves to be copied as a whole, did space permit. Mrs. Bristol's work as author and lecturer, upon sociology and other topics, both to societies in New York and elsewhere, and before granges, have given her a position among the foremost women of the country. After an eloquent beginning, she continued: "Woman has learned that the race has a historical development; an order of advance that tends to some ultimate achievement, and by virtue of her conscience she must endeavor to assist wisely and well toward this end. This end—the ultimate attainment to be achieved here below, is the highest possible perfection of the race, physically, biologically, psychologically, sociologically. And as a woman, in her capacity as wife and mother, presides at the primary source of all development and culture, determining through the warmth and wisdom of her heart-nature, the great stream of human life in its continuous flow down the ages, her responsibility in reference to the progress and evolution of society, becomes most vital and fundamental."

Mrs. Bristol then bravely considered the

ECONOMIC QUESTION.

"Among the various problems that wait for solution at the hands of women in the present age, that of self-support presses foremost. There are both natural and scientific reasons for this. If there was a rational basis for a hope that every woman could, by turning her wit and ambition in that direction, obtain a husband, and thus secure what is most desirable to our sex, a home and a heart anchorage; and if, moreover, in the obtaining a husband the matter of the wife's support were positively settled, then, indeed, the question would shrink in importance, and might possibly be laid upon the table. But the fact, as I am informed, that there are forty thousand more women than men in Massachusetts, and sixty thousand more in the State of New York, precludes the possibility of marriage for a large proportion of our sex. What shall these forty and sixty thousand women do with themselves? I call this a business question, and one that should be answered in a manner that means business. And the first point to ascertain is, how many women attain self-support, and open up opportunities for the accumulation of capital. This must be answered with reference to that ultimate ideal which I have previously mentioned—the perfection of the race. She must attain this independence by methods which will not deteriorate her woman-nature; will not lessen or impair those distinctively womanly attributes which are held to be the peculiar attraction of our sex.

"This variety of industry, involving a demand upon her faculties, this testing of his physical and mental capacities, is at the basis of all that makes man MAN. He has become what he is by virtue of his freedom to respond to the beat of his ability to the need of the hour. His freedom to conquer, if he can, but go under if he must. Yet this liberty for man to select and dip into any occupation he chooses has never seemed to interfere in the least with the permanency of those distinctive characteristics which are said to constitute manhood. He carries the masculine genius and temperament into all methods, and though he not infrequently chooses an occupation that would seem far better adapted to the definiteness of a woman's fingers, and her peculiar sensibilities, yet he never loses thereby the marvellous power of appearing—at least in the eyes of the woman he loves—as the man of men. With these facts stereotyped in the race and life about us, does it not seem that the question before us involves a needless apprehension? Why will not woman, with every avenue of business and activity open to her, retain her womanliness as naturally and surely as man has retained his manliness? I think that no argument can be brought forward to the contrary that may not be readily refuted. For, notwithstanding all changes which human progress has involved, the genius of sex remains immutable. . . . Through all the histories of nations and peoples, whatever type of womanhood stood foremost in the popular thought, whether domestic, social or intellectual, I have never learned that woman lost or subordinated those characteristics of her ideal nature; those spiritual forces of the heart which imperceptibly lift society to purer planes of thoughts and feeling. The patriotism of the Spartan mother did not destroy or lessen her love-nature, but led her to consecrate all its wealth and treasure to her country. No, as surely as man has remained man, through all historic changes, so surely will woman as his correlative and complement, carry the warmth of her heart-life into any department she may choose to enter. And although at present man may only have the vision to perceive mercenary

motives in this phase of woman's advancement, yet if he will consider the philosophy of progress, if he will reflect upon the fact that it is heart-force which woman represents in the social organism, that forms the moral and sympathetic inspiration of society, he will begin to perceive that for industry and capital to some, in some degree under the direction of this force, is to secure to the activities of civilization not disaster, but consecration."

HONESTY IN BUSINESS.

"After discussing the temptations to dishonesty in business, and the power of woman to be successful yet honorable, Mrs. Bristol continues:

"If, then, honesty and thieving are not necessary constituents of a business enterprise, there is little reason for fearing or presuming that women will choose to adopt them should she enter this domain. We have far more reason to presume that she will prove to the world, through her enlarged opportunity, the fallacy of the old economy, and the righteousness of the new, which is, that life can and should be a reciprocity of advantages and blessings. But conceding that temptations to selfishness are continuous and multifarious, in all business operations, and must therefore produce deleterious results upon woman's nature should she engage in such activities, the question arises, are these temptations more imminent or numerous than those which attend her as a woman of society, dependent upon man's favor for support, her rank in the popular scale rising or falling in accordance with conventional dictum? Can we imagine a position that would naturally induce more subtilty and double dealing, more of time-serving purpose and motive? I think not. The wonder is that every woman does not prove herself a 'Wily Vivian' of fraud. . . . The woman heart endures its generosity of love and emotion, its quick intuition of the beautiful and true. She is woman still."

THOROUGHNESS.

Under this heading the author discusses the method and discipline attending successful business:

"This one word 'thoroughness' includes, perhaps, all that is involved in the business method. If we analyze it, it resolves itself into energy, order, persistence. To assume that these qualities are forces or factors hitherto unknown to woman's experience, is absurd. The most devoted wife, mother, and friend, is so by virtue of making a business of her devotion, in these several capacities. The genuine housekeeper means business in her occupation. The woman who by her suavity and culture attains great social influence, does it not by any work of chance, but by purposes which involve calculation as surely as weights and measures. The mental method, therefore, induced or developed by business operations, is the same as has always attended woman's experience, making even her graces a success, by turning them to purpose and account."

In regard to the objection often made, that business distorts the symmetry and gentleness of the womanly character, she replies:

"If woman's present timidity and want of self-reliance is supposed to render her more attractive to the opposite sex, we must remember Spencer's decision upon this point: That 'the differences between the sexes which are pre-established by Nature are always attractive; but when these differences are increased by superficial causes, they become a source of repulsion rather than attraction.' A due proportion of vine and oak is beautiful and desirable; but a superabundance of the former might retard the growth of the latter, and favor decay at the heart. It is unquestionable that women who enter upon vocations from which our sex has been previously excluded by circumstances and custom, do often exhibit a forcefulness and antagonism of character which is not in harmony with the popular idea of womanhood. But that such women exhibit this antagonism, this forcefulness of character, is by no means due to the occupation or profession in which they are engaged; but to the obstacles they are obliged to overcome in order to reach and hold the position. Only women of such temperament and persistence could do this; could pioneer the way for a reform that shall ultimately popularize woman's power of self-support. They cast up a highway for those that are to come after. Honor and gratefulness be to them; for along this 'now rugged road our daughters' daughters' shall walk a path made smooth and easy, and with that dignity and grace which accompanies an attractive womanhood."

ARGUMENTS FOR NEW OCCUPATIONS.

"Be sure you're right, then go ahead," is a maxim that merits its popularity; and if woman ascertains that her next step in advance means business, and the accumulation of wealth, she must take it and trust the unerring order for beneficial results. And the first evidence that her next step is to attain this lies in the fact referred to in the beginning of this discourse—that women outnumber men to such a degree as to preclude the possibility of marriage for a large portion of our sex, thus rendering self-support a necessity. The second proof lies in the historic development of society; in the scientific classification of its activities. The natural order of a true classification is, according to Spencer, as follows: 1st, those activities which directly minister to self-preservation; 2d, those activities which, by securing the necessities of life, indirectly minister to self-preservation; 3d, those activities which have for their end rearing and disciplining offspring; 4th, those activities which are involved in the maintenance of proper social and political relations; 5th, those miscellaneous activities which make up the leisure part of life, devoted to the gratification of the tastes and feelings. Such is the natural order of the growth and ripening of activities for the individual and the race. A glance at this order makes it evident that a portion of the world of women have entered upon that second phase of activity which indirectly ministers to self-preservation, by securing the necessities of life—that is, by attaining the power of self-support, and making financial independence possible. We have come to this point in the march, and we must have the trust, the faithfulness and the heroism to proceed. A large class of women are being pushed by the order of events, whether they will or no, into the world of force, and they must sustain themselves or sink. The eagle tosses her eaglets into the air that they may learn to use their wings. The strong bird of liberty and progress is lifting woman into the world of force, and she must find her wings or take the consequences. If we question the justice and propriety of such fortune, arraign the order and sequence of things; the system of laws which spheres the stars and orbe society. We are in this phase of social evolution; and what if it does seem distasteful in the light of that ideal to which woman will one day attain? There would be nothing more distasteful to the agriculturist than stump-pulling, if it held no further significance than the work itself. But

this same stump pulling means order, beauty, convenience, comfort, home, society, civilization. And does the agriculturist lose his aptitude for this ultimate fruition of his labors because he pioneers? No! It only generates a royal appreciation within him for all that is to come after."

Magazines for December not Before Mentioned.

THE POPULAR SCIENCE MONTHLY. (New York.) The principal articles in *The Popular Science Monthly* for December are marked by the vigor of their thought. The Scientific Study of Religions, defines what are the essentials of such a study. Professor D. B. King describes the organization of the Postal Savings Banks of European nations. Charles P. Howard explains—with the help of illustrations—the principle of the Refracting Telescope. Professor E. L. Youmans gives his estimation of Thomasville as a Winter Resort. The Spirit and Method of Scientific Study enforces the virtues of patience and humility upon persons engaged in that pursuit. The Social Life of Arctic Birds exemplifies how a naturalist may be a poet, and have an eye to the romantic as well. Charles Morris has a paper on the evolution of Neuter Insects. Masson's Interpretation of Carlyle, is a view of the great censor of our times. The Uniformity of Nature is considered by the Bishop of Carlisle. A Sketch of Professor Alphens Hyatt, biologist, is given by Ralph S. Tarr.

THE SIDEREAL MESSENGER. (Northfield, Minn.) Contents: The Great Red Spot on Jupiter; The Habitability of Other Worlds; Nebula of Andromeda; Editorial Notes, etc.

The Atlantic Monthly for 1886 promises to be of special interest. It will have serial stories by Charles Egbert Craddock, Henry James, and William H. Bishop. The announcement is made that James Russell Lowell will write, both in prose and poetry, the coming year. John Fluke, who has made a special study of the period from the close of the American Revolution to the adoption of the Constitution of the United States, will contribute six or more papers shedding much and welcome light on that period of our history. Mr. Hamerton, promises a series of papers comparing the English and French in their characters, customs, and opinions. Terms: \$4.00 a year, in advance, postage free; 35 cents a number. With superb life-size portraits of Hawthorne, Emerson, Longfellow, Bryant, Whittier, Lowell, or Holmes, \$5.00; each additional portrait, \$1.00. Houghton, Mifflin & Co., Publishers, Boston. We can safely recommend it to any and all our readers.

The increasing interest in all art matters is conclusively shown in the great attention now paid to Etching. Some of our most noteworthy artists rely upon it for original expression; and, as a reproductive art, it is perhaps more satisfactory than any other. Among the more important publications of this character are original Etchings by Hamilton Hamilton, copyrighted by Knickerbocker. They are remarkable both for their fidelity to truth and for delicacy and nicety of expression.

An extraordinary attempt now in progress to make an artificial growing between wheat and rye is fully described by Charles Barnard in the forthcoming January Century. The attempt is to make a new and standard cereal for breadstuffs.

The St. Louis Illustrated Magazine has an illustrated article on Concord men and memories in the December issue.

New Books Received.

THE NEXT WORLD INTERVIEWED. By Mrs. S. G. Horn. New York: Thomas H. Knox and Co. Price, \$1.50.

SABBATH BREAKING. By John E. Rensburg. New York: The Truth Seeker Co.

IN MEMORIAM WILLIAM WAGNER. By Richard B. Westbrook, D. D., LL. D.

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Ask the most eminent physician of any school, what is the best thing in the world for allaying all irritation of the nerves, and curing all forms of nervous complaints, giving natural, childlike refreshing sleep always? And they will tell you unhesitatingly "Some form of Hops!"

CHAPTER I.

Ask any or all of the most eminent physicians: "What is the only remedy that can be relied on to cure a disease of the kidneys and urinary organs; Bright's disease, diabetes, retention, or inability to retain urine, and all the diseases and ailments peculiar to Women?" And they will tell you explicitly and, emphatically "Hops!"

Ask the same physicians: "What is the most reliable and sure cure for all liver diseases or dyspepsia, constipation, indigestion, biliousness, malaria, fever, ague, &c., and they will tell you Mandrake or Dandelion!"

Hence, when these remedies are combined with others equally valuable,

And compounded into Hop Bitters, such a wonderful and mysterious curative power is developed, which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is

Harmless for the most frail woman, weakest invalid or smallest child to use.

CHAPTER II.

"Patients"

"Almost dead or nearly dying"

For years, and given up by physicians, of Bright's and other kidney diseases, liver complaints, severe coughs, called consumption, have been cured.

Women gone nearly crazy!!!!

From agony of neuralgia, nervousness, wakefulness, and various diseases peculiar to women.

People drawn out of shape from excreting poisons of rheumatism, inflammatory and chronic, or suffering from scrofula.

Scrofula!

"Salt-rheum, blood, poisoning, dyspepsia, indigestion, and, in fact, almost all diseases frail!"

Nature is kept to

Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world.

Prosecute the Swindlers!!!

If when you call for Hop Bitters (see green cluster of Hops on the white label) the druggist hands out any stuff called C. D. Warner's German Hop Bitters or with other "Hop" name, refuse it and show that druggist as you would a viper; and if he takes your money for the stuff, indict him for the fraud and sue him for damages for the swindle, and we will reward you liberally for the conviction.

RUPTURE. Absolute safety. Dr. J. C. Smith's Patent Electric Truss. Warranted only to cure. No other. Perfect Restorer, and all comfort and ease. Send for circular. Dr. J. C. Smith, 100 N. 1st St., St. Louis, Mo. Send for circular. Dr. J. C. Smith, 100 N. 1st St., St. Louis, Mo.

Scrofula of Lungs.

I am now 49 years old, and have suffered for the last fifteen years with a lung trouble. I have spent thousands of dollars in the search of a cure, but temporary relief was all that I obtained. I was unfit for any manual labor for several years. A friend advised me to try Hop Bitters. I bought a bottle of Hop Bitters, and after using it for a few days, I felt a great improvement. I continued to use it, and in a few weeks I was able to resume my usual work. I have now been cured of my lung trouble, and I am able to enjoy life again. I do the hardest kind of work. T. J. Holt, Montgomery, Ala., June 25, 1885.

Dr. J. C. Smith's specific is entirely vegetable. Treatise on Blood and Skin Diseases mailed free.

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MICHIGAN CENTRAL

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## Religio-Philosophical Journal

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By JOHN O. BUNDY.

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## SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, December 19, 1885.

## Rev. Nathaniel West on the Resurrection of Christ.

The tenth discourse of Rev. Nathaniel West, D. D., at Farwell Hall, on Sunday, Nov. 29th, was on "The Resurrection of Christ, the Supreme Miracle of Christianity," and that topic was to be continued for two weeks. Very learned, of course, is this Doctor of Divinity—in his own esteem. He said:

The two parties come to the discussion, with "two antagonizing presuppositions, two foregone conclusions on each side." Apart from these there could be no debate at all. These postulates are the existence of a personal God, and the adequacy of human testimony on the one side; on the other side, the contradiction of both these. The great battle is not taken place, really on the rational ground, first of all. J. S. Mill had been and candid enough to see it, and say: "The main question is really that of theism." Principal Cairns had stated it properly, saying that "While to a believer in God the question is one of evidence, to an unbeliever the question is: 'Is God possible?' for the miracle appeals to a prior belief in God."

He ignores a party of some millions of persons, equal to the average of his hearers in intelligence, who hold the resurrection not to be a miracle but a natural fact—the appearance of his materialized form after the death of his physical body—and who do not agree with the views of Hume, Bauer and others whom he quotes.

Dr. West defends miracles, violations of natural law by a capricious Power above all law but His own will, as a central idea of Christianity, and arraigns "vision and spirit-manifestation theories as impossible and incredible." He seems to be telling the old and worn-out story over again, with such variations as he can think of to make it new.

The dreams and visions of the Testament, from Jacob's day to the transfiguration and the angel in the last chapter of the book, he must believe, but they were all miracles. The Spirit-world was sometimes open to mortals in that way, but it is so no longer. The poor service that Dr. West's style of Christianity has rendered the world, has been to make that angelic presence and spirit communion of the old Jews and the Apostles "impossible and incredible" now. Heaven is put farther off than it was two thousand years ago! They had glimpses of the higher life, angel visits full of light and joy, but we have none! They had the facts of spirit-presence before their eyes; we can only have their conflicting testimony as to those facts, dim with the gathered mist of centuries!

To hold these facts, as told in the Bible and elsewhere, as natural and not miraculous, and the resurrection of "the man Christ Jesus" as one of these natural facts, and to know that such take place to-day, makes this a simpler matter, far more beautiful and inspiring, and not less but more an evidence of a Supreme Power—Mind making law its instrument to carry out great plans. But the average Doctor of Divinity fails to see this, and will fall until the people, whose divinity has not been doctored in the regular old school, see it so plainly and tell it so stoutly as to drown his voice. So Dr. West goes on, week after week, propounding, expounding and confounding his subject, and at last he and his hearers know no more, and probably less, of the real gist and heart of the whole matter. They get some facts, more theories, but no insight or wisdom to broaden their views and to make them more rational yet more spiritual.

The great work of Dr. Eugene Crowell, "The Identity of Primitive Christianity and Modern Spiritualism," is of more value than all that the orthodox churches have said or can say on this great subject.

Notwithstanding the sincerity of Dr. West, it is a pity that so much pains should be taken by him to such poor purpose. We give his summing up of the various appearances of Jesus after his crucifixion, as convenient for

reference and valuable to verify the better conclusion of the Spiritualists. The historic evidences from the New Testament he gave as follows:

There were twelve different appearances of Christ risen, viz.: 1. To the angels; 2. To Mary Magdalene; 3. To the Galilean women in company; 4. To Peter; 5. To James; 6. To the Emmaus wanderers; 7. To the eleven; 8. To the eleven; 9. To the eleven; 10. To more than 500 at once; 11. To the eleven at the ascension; 12. To Saul of Tarsus. Of these nine were in and near Jerusalem, two in Galilee, one in Syria; no less than nine within two weeks, twelve within six weeks, and one within six years after the resurrection; appearing in the city and country; at the grave and on the road; by the shore and on the mountain; on the earth and in the cloud; at morning, afternoon, and evening; to angels, women, and men; alone and assembled; to few and to many; to one, two, four, seven, ten, eleven, 500 and more; to apostles and disciples; entering and speaking; walking, eating, and drinking; presenting his wounds, and submitting to every test; consoling, instructing, commanding, according to the shore and on the mountain; to doubting, persuaded, confessing and jubilant souls; soldiers reporting, Sanhedrin bribing, angels announcing, Sadducees fighting, mortals repeating, penmen recording, Christians all preaching, and thousands believing, the news. Of eye-witnesses, whose writings we have, the names are Matthew, Peter, John, and Paul, nor can it be shown that Luke and Mark had not seen the living Lord. Of those who "entered" the sepulcher and "found not the body," are named the two Marys, Joanna, Salome, Peter and John.

## Passed to Spirit-Life.

Dr. E. W. Stevens, a prominent Spiritualist lecturer and magnetic healer, passed to spirit-life at the residence of Mrs. Evans, 622 West Madison Street, on Thursday, December 9th, from an acute attack of typhoid pneumonia. Dr. Stevens has been closely identified with the Spiritualist movement for many years, and his sterling qualities as a man and efficient services on the rostrum, attracted to him wherever he went a large circle of friends. His connection with the varied experiences of Lurancy Vennum, a full account of which appeared in the RELIGIO-PHILOSOPHICAL JOURNAL, was only one of the many thrilling incidents of his life. He was popular on account of his fervent sincerity and devotion to what he considered right, and at funerals, where he often officiated, his remarks were calculated to remove the gloom of death, giving grander and more beautiful conceptions of the manifold workings of Divine Providence.

Dr. Stevens was born at Bethany, Genesee county, N. Y., May 26, 1822. He removed to Rock Prairie, near Janesville, Wis., in 1841. He was a graduate of the Cincinnati School of Medicine at Cincinnati, O., and in treating disease, he relied almost exclusively on magnetism and the aid of his spirit friends. He was married, October 25, 1847, to Miss Olive Turney, of Durand, Ill., who still survives him, and by whom he had seven children, five girls and two boys, two of whom, one girl and one boy, died in infancy. The eldest daughter, Anna E., is the wife of Frank E. Tasker, of Humboldt Park, Ill.; the second, Minta R., the wife of Henry F. Warner, of Janesville, Wis.; the third, Ida C. wife of Ezra M. Wood, of Rock Prairie, Wis.; the only son, Orla G. Stevens, resides there also; the youngest daughter, Paulina O., lives with her mother at the old home.

Last Saturday the remains of the deceased were taken to Rock Prairie, Wis., for interment. A Unitarian minister officiated at the funeral services. Thus ended the earth-life of a Spiritualist who reflected honor on the cause, and who was a devoted husband and indulgent father.

## Training Young Children.

Prof. Adler addressed a small audience composed mainly of members of the Ethical Society, at Weber Hall, one evening last week, on "Manual and Art Training for Young Children." He set forth that the object of education is to liberate latent faculty—to enable man to enjoy life. Americans as a rule are so engrossed in affairs of business that they don't know how to enjoy either the evenings of their days or the evening of life. The public schools do not come up to the ideal of the new education, and they never will while they are so intimately associated with politics. What we need are private schools supported by volunteer efforts in which the new education may be taught as models and examples to the public schools. Prof. Adler gave a description of the course of study pursued in the school which he has established in New York, in which drawing and modeling in clay with the other branches of manual training go hand in hand with the study of the branches taught in the public schools. The pupils of this school range six to fourteen years of age, and are almost exclusively the children of humble homes. Numerous specimens of their work in drawing and modeling in clay were exhibited. Prof. Adler advocated manual training, not as an auxiliary to skill in the trades, but to round out the education and develop all the faculties of the mind.

Under the head, "Remarkable Séances in Barre, Mass.," Ella E. Gibson in *The Truth Seeker* of Dec. 5th, with charming naïveté tells a long story of how she was bamboozled by J. W. Truesdell. The fact that Miss Gibson seems as wholly unaware of how badly she was fooled as do some Spiritualist writers in detailing their experiences with Beste, Hagaman, & Co., adds to the charm of her narrative.

Miss Gibson incorporates in her account a statement from Truesdell concerning a séance given by him at the Clifton House, Chicago, to M. J. Savage, and a "western editor." The "western editor," referred to is the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL, who authorizes the statement that the account of said séance as given by Miss Gibson is false and misleading, and that as soon as he is able to return to his editorial duties he will prove his assertion.

## A Good Proposition.

To the Editor of the Religio-Philosophical Journal:

I saw a proposition in an orthodox paper (Presbyterian) which struck me would be a good one for some of us Spiritualists to pattern from, and so I will head the list with \$50, which will pay for twenty subscribers. With the correspondent of the Presbyterian paper I can say "that as I grow older and have more experience, I become more and more convinced that it is never wise to give anything in charity when it is possible for the recipient to make any kind of payment." Now, I propose this: Let those desiring the JOURNAL, who are too poor to pay for it, apply. Then you make a proposition to the parties that if they will procure one subscriber at your regular rates, you will send the paper for one year in payment. By doing this the parties receiving the paper will feel that they have rendered an equivalent and are not objects of charity. There are very few, probably none, who could not obtain one subscriber, by frankly stating the conditions upon which the two copies were to be sent. Now, friends, such of us as are blessed with more of this world's goods than some of our worthy brothers and sisters, let us make their hearts glad by giving them a Christmas present of the JOURNAL free for one year!

OLD SUBSCRIBER.

Boston, Dec. 8th, 1885.

Many years ago there was a small fund connected with this paper, to send copies to those too poor to pay for it themselves, but that was exhausted long since. A few subscribers have paid for copies from time to time, as attention has been called to the matter; but there are many calls for the JOURNAL to be sent free, more than we can offer to send, and so we gratefully accept this kind offer, and from as many more of our friends as shall feel to contribute to this fund.

Only a few days since we received the following letter, which was generously responded to by Mr. W. Dinning, who happened to be in our office the day it was received:

"PONTIAC, ILL., Nov. 17, 1885.

"I can only get the JOURNAL to read once in a great while. I get one through a friend, and I don't see him very often. The reason I write to you is this: I am getting old, and unable to work any to support myself, and through God's providence I have been placed in the Poor House of charity. Do you still have any charity fund on hand to pay for the paper to be sent to persons like myself, who are unable to pay for it? If you have, could you send me a paper once in a while? I assure you that I and others here would appreciate it as a great blessing, coming from your hand. My good brother, I write you these few lines under great embarrassment, for at one time I had plenty of this world's goods, and to day I have nothing. But God's ways are not man's way."

And this is only one of many letters that we receive asking for the JOURNAL.—ED. JOURNAL.

## Good Words of a Universalist.

The National Convention of Universalists was held in Brooklyn L. I., in October. Laymen as well as clergymen gave addresses—a good step, helping to do away priestly pride. Henry B. Metcalf—a hair cloth manufacturer at Pawtucket, R. I., a man of eminent excellence and ability—gave his thought of the Ideal Church, his fine conception of the coming assembly of free and true men and women for growth and for work, rather than for creed-building. His church must have "a clear purpose to antagonize iniquity in any of its forms; and to be absolutely a power unto righteousness." Its ideal and aim must be growth and an activity in practical reform that "means a good deal more than walking up and down the aisles of a warm and carpeted church edifice." It must be "the leader in the world's purification," and "its warfare must not be with the Geths and Vandals, but with sin at home,.... with the rum fiend and its agents," and with whatever degrades or dwarfs man in body or soul. Such clear and significant words suggest that the laity had better "speak out in meetings" oftener than of old.

## The Fools Not All Dead Yet.

To the Editor of the Religio-Philosophical Journal:

I would like the address of some traveling spiritual (materializing) entertainment. We have not had any thing in that line for a number of years and some of the folks want me to get a good company here. Do you know of such?

Lancaster, Ohio. CHARLES CARTER.  
 Those who seek spirit phenomena as an "entertainment," are looked upon by the JOURNAL with a contemptuous pity. They are unfit for the consideration of any subject above the sensuous plane, and had best spend their money on the circus and minstrel show.

The JOURNAL has repeatedly stated what every well informed Spiritualist knows to be true, namely, that all traveling combinations or companies claiming to give "spiritual entertainments" in public halls and theatres are barefaced frauds.

If Mr. Carter and his friends really desire to learn something of the continuity of life and spirit return, let them go about it soberly and seriously in the quiet of their own homes.

The red men "must give up their superstitions," says Gen. J. D. C. Atkins, Commissioner of Indian Affairs, in his annual report to the Secretary of the Interior. When the Government or anybody else brings about this result the Indians will be in advance of white men in one respect. It will be time enough for us to insist that the aborigines shall abandon their superstitions when superstitious notions cease to influence the conduct of people in civilized life. There are homes in the city of New York to-day as thoroughly pervaded by the atmosphere of superstition as the wildest wigwam in the wild West.—N. Y. Sun.

## J. D. Hagaman.

Our esteemed little cotemporary, *Light for Thinkers*, took the JOURNAL to task not very long ago for showing that "Dr." J. D. Hagaman's box trick and other alleged spirit manifestations were of a questionable character. A number of ardent Spiritualists of the South and elsewhere, thought the JOURNAL too critical, and vouched for the genuineness of Hagaman's show. To those who have banked on Hagaman's spirit manifestations in spite of the JOURNAL's warning, the following advertisement from the local column of the *Evening Courier* of the 9th inst., published at Jackson, Mich., is specially commended:

"Dr. J. D. Hagaman, of Nashville, Tenn., is in the city stopping at 218 Mechanic street. Hagaman is prepared to show anyone who has any lingering faith in test mediumistic business that the whole thing is a fraud and he has the paraphernalia to prove what he says. Some of the trick tests are very cleverly managed by so-called Spiritualists as demonstrated by Mr. H."

Notwithstanding the fact that Mrs. Beste, Mrs. Hatch, Winans and Hagaman, have followed each other in rapid succession in confessing themselves frauds, and in some cases exhibiting the paraphernalia of their trade, there remain Spiritualists ready to declare they are not frauds. The argument of facts counts for nothing apparently with these people.

## GENERAL ITEMS.

Hereafter the meetings of the United Spiritualists will be held each Sunday at 2:30 P. M. at the G. A. R. Hall, 167 East Washington street.

On the sixth page will be found a brief but pertinent letter from E. W. Wallis, the English medium, who made such an excellent record in America a few years ago.

Full files of the JOURNAL from March 5th, 1871, to August 29th, 1885, have been nicely bound by the Chicago Historical Society, and placed upon the shelves of the library, free for any one to consult.

Lyman C. Howe lectures at Elmira, N. Y., Dec. 20th. He has been at home at Fredonia, N. Y., for some time, but lectured occasionally at North Collins, Yorkshire, and other places.

Prof. John Fraser will lecture at the Chicago Athenaeum on Friday, Dec. 18th, at 4:30 P. M. Subject: The Bronte Sisters. Admission tickets, 40 cents. Prof. Fraser's lectures are both interesting and instructive.

We are indebted to J. F. Babcock for a copy of Rev. J. C. Cressey's sermon, published in last week's JOURNAL. It exhibits a progressive spirit and shows how Spiritualism is penetrating and liberalizing the churches.

"The Next World Interviewed," by Mrs. S. G. Horn, has been received. The fifty-five "Interviews" which it comprises, are very suggestive and interesting. We shall have more to say of this work in the future. Price \$1.50. For sale at this office.

We are pleased to announce that "Siddhartha" will give a course of twelve lectures at Prof. H. M. Dickson's School of Elocution, Oratory and Dramatic Art, 170 State street, Chicago, every Tuesday and Friday, at 3 P. M., commencing Dec. 15th. "Siddhartha" is widely known through his lectures and writings. Terms: \$3.00 for the course of twelve lectures.

The Unitarian, a monthly magazine, 24pp., size and type of Harper's Monthly, will be sent forth to the world on January 1st, 1886, by Rev. Brooke Herford and Rev. J. T. Sunderland. It will be published simultaneously in Chicago and Boston. With the talent at the command of its editors, we have no doubt it will prove all that a critical public could desire. Terms, Fifty cents per year in advance. All communications should be addressed to Rev. J. T. Sunderland, 135 Wabash avenue, Chicago.

A London Times correspondent at Malaga asserts that the large sum of money contributed in England for the relief of the sufferers by earthquakes in Spain has been diverted to the restoration and reconstruction of churches, convents, and other religious establishments. It was placed in the hands of the Archbishops, and none of it has reached the destitute and suffering people for whom it was intended. Indeed, they have been kept in entire ignorance of the existence of the charity.

An interesting fact comes to light in connection with the discovery of the big volume well-of-natural gas on the property of the Cleveland, Ohio, Rolling Mill Company, a few days ago. All the opinions of the local scientists were against the presence of gas in large volumes at the spot where it was struck at a depth of 3,160 feet, except Charles Latimer, chief engineer of the New York, Pennsylvania and Ohio Railroad, on whose advice boring for gas was resumed ten years ago. The company got a small well, but it was flooded and abandoned three years ago. Chas. Latimer, whose experiments with the diving rod have awakened much interest and curiosity all over the country, advised Mr. William H. Chisholm, President of the rolling mill, to resume work in the old well. This Mr. Chisholm was not inclined to do, but he determined to drill another well. Mr. Latimer and his witch-hazel wand were called upon. He made an examination and predicted gas at three thousand feet. Sure enough it was struck, and soon in great quantity. Under Latimer's advice the old well will be resumed. It also transpires that Latimer's rod indicated gas on the grounds of J. H. Wade, the millionaire banker, and a well of sufficient volume to heat his great mansion and conservatories has been bored.

The address of W. Stainton Moses, M. A., on "Spiritualism at Home and Abroad," which appears in this issue, will be read with deep interest. He gives an interesting view of Spiritualism throughout the world. In the second part of the address there is presented an elaborate scheme for practical research work. The reader will notice that the lecturer has had the whole working vested in him by a vote of the Council, and he is busily arranging circles, etc. If Spiritualists will take hold of this matter and make these investigations themselves in a scientific manner, it is sure to produce the most satisfactory results.

The late Dr. McLean sometimes, in feeling the pulse of his patients, held his watch in his hand and counted the pulsations. On one occasion when doing this his watch stopped suddenly in his hand, and his patient, contrary to his expectation, died. He related this to a party of gentlemen, among whom was Davy Harris, a well-known citizen of our county, long-time clerk of our court. Not long after Harris was taken sick and sent for the doctor. When the doctor arrived he was a great deal better, and was sitting on the piazza at Maj. Burt's, where he lived. The doctor felt his pulse, and, unconsciously, pulled out his watch. Harris, remembering the incident, said: "Don't pull that d—in watch out on me." The watch stopped. In forty eight hours he was a corpse. *Telfer, Ga., Times.*

## Quarterly Meeting at Port Huron.

To the Editor of the Religio-Philosophical Journal:

On Friday, December 4th, I went on board the fine steamer Idlewild in the afternoon, the mild weather promising a pleasant trip up the river to Port Huron. My aim was to be in due season to attend the Quarterly Meeting of the Eastern District Association of Spiritualists, which was to open the next day. We kept up to time and reached St. Clair just after nine o'clock. Thinking the stop at the wharf a long one, I left the cabin to look out, and found a heavy snow storm raging and the boat stopped for the night. I went ashore, faced the fierce wind to a hotel, went to bed and heard the sweeping wind at early dawn. Dining at a friend's house, I took cars in the afternoon, met some delay from snow drifts, went thirty-five miles to reach a place but twelve miles distant, and reached Port Huron in the evening in time to find a score or two of people in a small hall, warm and comfortable, while the keen wind was fierce outside. The next morning was severely cold but a hundred persons met in the Opera House, which had been generously opened by the kindly help of two men.

The President, J. P. Whiting, was in his place, but the other speakers were probably kept back by the snow blockade, as were the singers from Lapeer and most of the friends from the towns. Mrs. Mace, from Massachusetts, now in Detroit, spoke well. Mr. Whiting was in his usual mood of happy faith and earnestness. I said my word, and good free conference talks filled the time. As evening drew on the storm raged with new violence, yet the number present kept good, with some small increase, and the interest grew. Considering the fearful weather the audiences were good—equal to five hundred on a fair day, and the spirit of the meeting was warm and cheering, as was shown by the ready contribution for its expenses as well as by the inspiring aspect of those who braved the storm to reach the meetings. Most of those from abroad found hospitable homes, as I surely did. The next morning Mr. Whiting hastened home on an early train, to make sure that his thousand bushels of potatoes and turnips were safe from frost, and evening found me safely and warmly housed, thankful I trust for such comfort, and for the home atmosphere. G. B. STEBBINS.  
 Detroit, Mich., Dec. 8, 1885.

## The Society at 2730 State Street.

To the Editor of the Religio-Philosophical Journal:

A few weeks ago your informant was called to preside over a meeting of Spiritualists that has been conducted at 2730 State Street nearly two years. On investigation, finding no articles of association under which a constructive work in the interest of Spiritualism, of an enduring and practical character, might be done, he recommended the regular attendants and supporters of that meeting to organize. It met with favor. A committee of six representative Spiritualists were appointed to draft articles of association and report, your informant consenting to act as temporary chairman until the effort at practical organization could be tested. On the report of the committee publicly elected, the following preamble was adopted:

"To encourage spiritual, moral, intellectual and social growth; to bring the rapidly increasing numbers who are welcoming and accepting the truths of Spiritualism into closer communion and sympathy, to make individual effort more effectual by some concert of action, and to open the way for a wider diffusion of the knowledge and experience that comes to each, we, the undersigned, associate ourselves together and adopt the following constitution."

It will be seen at a glance there is but little creed in the above article, yet it furnishes a basis for a union of workers. The constitution simply defines the offices, their term, and time of election, and being similar to that of all other associations with specific objects, it is unnecessary to repeat it. After adoption, and signed by thirty-five persons, further action postponed one week. With several added to the list of names, secured the previous Sunday, last Sunday in profile assembly the following officers were elected for one year: Dr. J. H. Randall, President; Judge Charles H. Wood, Vice President; Mrs. M. Gallagher, Secretary; Mrs. C. Carrigan, Treasurer; Judge Charles H. Wood, Mrs. S. F. DeWolf, Thomas S. Desmond, Mrs. Harriet Danforth, Dr. J. H. Randall, Trustees.

The name adopted is The Society of United Spiritualists. It will hold a meeting every Sunday at 167 East Washington Street, at 2:30 P. M. The service next Sunday will be opened by the President with a thirty minutes lecture. Subject: "The practical Duty of Spiritualists." Ninety minutes will then be devoted to speaking and the reception of tests from such intelligent normal persons or developed mediums as may be present. Dec. 20th, Mrs. S. F. DeWolf will lecture, and the 27th Mrs. Sarah Kingsbury. Both of these ladies are well known as practical, instructive and entertaining speakers. Each service will have good singing, and when no other speaker can be secured the President will give the regular lecture, which is not to exceed thirty minutes.

J. H. RANDALL, Pres.  
 431, West Madison Street.







## Voices from the People.

AND  
INFORMATION ON VARIOUS SUBJECTS.

## Quarrels.

THE GREAT OBSTACLE TO LEARNING.  
Better than youth can ever discern  
The truth that round it lies;  
Man never is too old to learn,  
But often is too wise.

PAST, PRESENT, AND FUTURE.  
Fast as supplied our longing grows;  
The Had is in the tomb;  
Possession is a withering rose,  
But Hope's the flower in bloom.

ANTICIPATION AND REALIZATION.  
Our hopes are shipwreck, stately, new,  
Life's ocean sailing o'er;  
All homeward bound, but oh! how few  
Will ever reach the shore.

WOMAN'S POWER.  
Morn in her night, night in her frown,  
To her the power is given  
To drag a man to Hades down,  
Or lead him up to Heaven.

—Boston Courier.

## To a Friend on Her Birthday.

Our mortal years mark not the age of intellect and  
Our soul.  
In mortal possibilities the latter's goal.  
Each hour is sacred to us here with life's embrace  
To gain amid the heavenly shore our waiting place.

The world of thought wherein we live is free and  
wide,  
Who would with angels dwell must there abide;  
No grace, no gift, no wondrous large, so free,  
As wisdom's power and love, dear God, from Thee.

—SARAH WILDER PRATT.

## Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal:

In opening the exercises of the First Spiritualist  
Society, Sunday afternoon, Nov. 29th, 1885, E. B. Fair-  
child read the following poem from M. J. Savage's  
hand-book, entitled "The Two Mysteries."

(In the middle of the room, in its white coffin, lay  
the dead child, a nephew of the poet. Near it, in a  
great chair, sat William Whitman, surrounded by little  
ones, and holding a beautiful little girl in his lap.  
The child looked curiously at the spectacle of death,  
and then inquiringly into the old man's face. "You  
don't know what it is my dear?" said he. "We don't  
either.")

We know not what it is, dear, this sleep so deep so  
still;  
The folded hands, the awful calm, the cheek so pale  
and chill;

The lids that will not lift again, though we may call  
and call;  
The strange, white solitude of peace that settles over  
all.

We know not what it means, dear, this desolate heart  
pale;  
This dread to take our daily way, and walk in it  
again.

We know not to what other sphere the loved who  
leave us go,  
Nor why were left to wonder still, nor why we do  
not know.

But this we know: our loved and dead, if they should  
come this day,  
Should come and ask us, "What is life?" not one of  
us could say.

Life is a mystery as deep as ever death can be;  
Yet, O how sweet it is to us, this life we live to see!

Then might they say—these vanished ones—and  
blessed be the thought!  
"So death is sweet to us, beloved, though we may tell  
you naught;

We may not tell it to the quick—this mystery of  
death—  
Ye may not tell us, if ye would, the mystery of  
"breath."

The child who enters life comes not with knowledge  
or intent.  
To those who enter death must go as little children  
sent.

Nothing is known. But I believe that God is over-  
head;  
And as life is to the living, so death is to the dead.

UNKNOWN.

Mr. Fairchild took for his afternoon subject,  
"Bigotry—Especially Religious Bigotry." The lec-  
ture was carefully written paper on religious in-  
tolerance as manifested through the Jewish, Roman  
and Protestant churches, for the past nineteen hun-  
dred years, not forgetting the manifest bigotry that  
too often shows itself in the spiritualistic faith at  
the present day.

In the evening Mr. Fairchild gave a common sense  
talk on the question, "Why do people go to the  
church?" The argument developed the fact of the  
almost total eclipse of faith, and the apparent in-  
sincerity in both the pulpit and the pew. Beside  
the average intelligent man and woman can find a  
higher order of reading matter in the reports of  
first-class writers and speakers reported in the week-  
ly and Sunday papers, than can be heard at the  
average Sunday meetings throughout the country.

The fact is, that our Sunday sermons are too  
often the adulterated sayings of the press of the  
previous week, together with a large quantity of  
credulity ritual that the intelligent man does not want  
to listen to on Sunday.

—W. W. CURRIER.

Haverhill, Mass., Dec. 3, 1885.

Letter from Sydney, New South Wales.

To the Editor of the Religio-Philosophical Journal:

Accept the kind greetings of one who, though in a  
distant land, is with you in spirit and in true sym-  
pathy with your good work. In my last letter, I told  
you of the arrival in Sydney of one of your good lec-  
turers, viz., Dr. York. He is still with us, drawing  
crowded audiences every Sunday evening at the  
Theatre Royal. His style and ready wit carry his  
hearers with him. He has since his first lecture  
been touched pretty well on nearly every subject of  
interest.

Our Unitarian minister, Mr. Camm, has left us for  
England, and his successor, Mr. Grant, is a man of  
great worth. Both gentlemen are very liberal in  
their views, and although not calling themselves  
Spiritualists are quite so in sentiment. I had the  
pleasure of a happy chat with Mr. G. a fortnight  
ago, at a picnic given by his people in his honor.

We were taken in a steamer to Paddy Bay, a most  
beautiful spot, a few miles up Middle Harbor, a  
branch of our renowned harbor, any part of which  
would well repay a visit when any of your country-  
men reach our shores. Strangers here, who have  
seen nearly every part of the globe, look upon our  
scenery as among the most beautiful on earth.

The Colonies are on the high road to progress.  
You find liberality and toleration on every side. A  
few years ago only a very few brave souls could be  
found here and there, who would venture to carry  
home a bunch of wild flowers on Sunday afternoon.  
Now it is quite the rule—not the exception.

—ROSE CAVENAGH.

Alonso Slosser, in renewing his subscription,  
says: "I like the JOURNAL; it is fearless in its expo-  
sition, its meaning is honesty and fairness. We could  
hardly get along without the JOURNAL."

Mrs. C. A. Vanderveek says: "I have taken  
the JOURNAL five years, and believe it to be the  
best of any Spiritualist publication."

Mrs. M. E. Andrews, in renewing her  
subscription, says: "I am getting nearly blind, but I want  
the JOURNAL as long as I can see to read."

## Sudden Death of Vanderbilt.

The rumor which has been telegraphed so many  
times during the last few years from New York, for  
the purpose of affecting the stock market, that  
William H. Vanderbilt, was dead, has at last taken the form of reality.  
The richest man in America is now as poor as the poor-  
est and claims but six feet of earth. He has gone  
where stock markets and railroad pools and consoli-  
dations will be of little concern to him and money  
of no value. He leaves this vast wealth for his chil-  
dren to fight about, and goes to a far-off country  
where the general indifference to wealth will occa-  
sion him considerable surprise. Yesterday morning  
he could have drawn a larger check than any man  
in America. Before the sun set he was a mere dull  
mass of clay.

The story of this man's life can be told in very few  
words. It is not very entertaining or instructive.  
He was a dull sort of man, not capable of action  
of a heroic character, or the display of qual-  
ities which invest one with romance, or set up a  
model for imitation. He was an automatic, money-  
making machine which ran itself in spite of itself,  
for money always breeds money. He was the eldest  
son of the Commodore, but did not inherit from him  
anything but a dull sort of financial receptivity. His  
father, who had built up a fortune of \$100,000,000  
in the railroad business, was particularly gratified with  
the promise held out by the eldest son, did not be-  
lieve that it would be safe to trust him about Wall  
Street or have him dabble in railroad pools and stock  
operations, so he set him to farming on Staten Island,  
for which he had a natural outflow of strong hands,  
sturdy shoulders, and a good appetite. He suc-  
ceeded very well as a farmer; but evidently there was a  
railroad strain in his blood, for it was not long be-  
fore he helped the Staten Island Railroad Company  
to get out of its embarrassments. His success in this  
scheme earned for him the Vice-Presidency of the  
Hudson River Railroad in 1864 and of the Hudson River  
Road in 1865. The old Commodore up to this time, who  
had the old-fashioned idea that boys ought to be  
their own men, had done nothing but to let him  
do as he pleased until the time of his death, when much  
against his will he was permanently retired from busi-  
ness into the ground and left the eldest son a round  
five million dollars. The rest of William H.'s life  
was contained in a nutshell. He kept all his father had  
given him and added to it between fifty and a hun-  
dred millions more; but not being able, even with  
this colossal wealth, to hedge himself against the  
mutability of life and the accidents of physical na-  
ture, he left it all and gone. He had his father's  
immense interests to start with in building up his  
fortune, of which about one-fourth is in Govern-  
ment bonds. The remainder is stocks and bonds of  
the New York Central, Lake Shore, Northwestern,  
Michigan Central, and other roads, in freight and  
transportation companies, real estate, and personal  
property, such as houses, paintings, bric-a-brac, Jew-  
elry, etc., etc., of great value.

With all his love for money, and the closeness  
with which he retained it and stored it away, he had  
his generous moments when he disbursed quite lar-  
gely. He was a good friend to Gen. Grant and his  
loan to him was inspired by sincere regard. His  
subsequent conduct in regard to it did credit to him,  
though the money did the General no good, but was  
added to the plunder with which the Fish-Ward  
gang made away. He was also very kind to Presi-  
dent Cleveland—so kind, indeed, that but for his in-  
fluence with the army of his railroad employees in  
New York, and the \$150,000 which he contributed,  
Mr. Cleveland would not have been elected. He  
paid the expenses of bringing over the obelisk from  
Egypt to Central Park, though now it is little con-  
sequence except to dealers in paraffins. It may turn  
out that he has left something which may be of pub-  
lic benefit, notwithstanding the emphatic way in  
which he sometimes characterized it. It is likely,  
however, that his widow, four sons, and four daugh-  
ters, and numerous spurious claimants of the kind  
which always spring up like mushrooms when a  
man of vast wealth passes away, will squander and  
divide his money between the various charities and  
it is probably the end of the Vanderbilt  
fortune, for none of the children have the staying  
qualities with money which the father displayed.  
And with the fortune also ends Vanderbilt himself.  
Himself gone and his money divided, he will soon  
be forgotten. He has left nothing to stick in the  
memory of men.

If there had been any apprehensions that the  
death of Vanderbilt would cause a depression in the  
stock market, they should be dismissed at once. He  
was not in debt. He held nothing in margins. For  
years he had not gambled in the "street." When he  
wanted stocks he bought them and locked them up.  
The securities held by him are less likely to come  
upon the market suddenly than any other were dis-  
tripped from, while the contents of the vault were  
drunk on the other side of the counter. The water  
from the phials was poured into the ears of the  
horses, and this is considered the essential  
point, the tumbler and basins being often dispensed  
with. As many horses are sensitive to interference  
with their ears, there is occasionally some lively  
plugging about on the part of the animals, and al-  
ways a good deal of shaking of the head after the  
operation.

At one of the troughs a curious ceremony took  
place while we were looking on. An anxious moth-  
er had brought with her a little chemise belonging  
to her infant, who was dangerously ill. This was  
gravelly laid on the water of one of the troughs by  
the old woman, who piously ejaculated in Breton,  
"May God bless your little one," while the careworn  
parent watched with anxious eyes the gradual dis-  
appearing and sinking of the little garment. The  
point of interest is this: if, after the immersion, the  
body of the garment should sink before the sleeves,  
the child will recover, but if the sleeves sink first, it  
will die. In the case we witnessed the attendant as-  
sured the mother that the anxiety was good, and that  
the child would undoubtedly recover, which we  
will have to hope it has done. However, the moth-  
er said so confidently that there was not much in it,  
for a case had just happened in which the sleeves  
had floated unmistakably, and yet when the hopeful  
father reached his home it was only to find his child  
already dead.—Through the Cotes du Nord." By  
H. B. ROBERTSON, in *The English Illustrated Maga-*  
zine for December.

## Healing by Faith.

Certificates of healing by faith cure are rolling in.  
A Springfield man writes that for five years up to  
this winter he has been unable to get on an over-  
coat. This winter he has no trouble in putting one  
on. Inquiry of a neighbor develops the fact that  
the man in question has not owned an overcoat for  
that length of time, and that he (the neighbor) mis-  
ed an overcoat from the clothes-line this fall, it hav-  
ing been hung out to air. There may be no connec-  
tion between the two events, but the neighbor in-  
tended to tell the same man who has the faith has  
overcome. A Galesburg woman brought faith to  
bear on her drunken husband. He has since quit  
drinking, and probably will for awhile if he recovers  
from the delirium tremens. A Canton (Fulton  
County) widow lost her cow. She took refuge in  
faith and prayer, and the same night a strange cow  
jumped into her garden and ate up all her hay  
crop. A Macomb (McDonough County) man has  
been crippled in his back for years. He bought a  
load of wood the other day, and being unable to  
work it up into stove lengths, invoked the aid of  
faith. The next morning his wood was all gone.  
One of the Quincy Democratic editors grew heartily  
tired of abusing and being abused by the rival Dem-  
ocratic sheet. With strong faith in some of his  
prophecies, and the next day the rival sheet called him an  
"estimated contemporary." Instances of this kind  
might be multiplied indefinitely, but these will go to  
show what a strong hold the new method of healing  
is taking upon our people.—Chicago Tribune.

Mr. J. H. Clark writes: The JOURNAL is a wel-  
come visitor. I cannot afford to do without it.

## Abraham Lincoln—Figures.

To the Editor of the Religio-Philosophical Journal:

Permit me to thank you and Cyrus O. Poole for  
your monograph, "The Religious Convictions of Ab-  
raham Lincoln," occupying much of a late JOURNAL.  
It is wholesome, excellent, varied and instructive.  
All that have read it are here much pleased with it.  
It is full of ideas important to be appreciated at  
this revolutionary and formative period of religious  
thought. How clearly it sets forth through the  
injustice and absurdity of the nation that "religious  
Christian and Christian are convertible terms," and that  
religion can not exist unlinked with dogmatic Chris-  
tianity. Orthodoxy has labored hard and long to  
perpetuate this hurtful idea; but we are glad  
to believe they are losing strength in the effort. Ab-  
raham Lincoln, as we have long thought, was a  
shining example of a man rich in all the practical al-  
iments of true religion, but having no faith in Chris-  
tian dogma. The best, the foremost and most use-  
ful men of this Nation have ever been so. Thanks,  
therefore, again to anyone who so clearly states the  
truth; and may the good powers always preserve  
our "Goddess of Liberty," from being ever en-  
shrouded by clerical dogmatism, either in the name  
of Christianity, Buddhism, Mohammedanism, Mor-  
monism or any other; but that she may ever be the  
ruler of rationally developed National manhood and  
the mother of a perfectly modeled and divine human-  
ity called by what name it may be.

And now as to that grand old Christian dogma,  
that Adam's sin (eating the forbidden apple that  
Eve gave him) "brought death into the world and all  
our woe," found in the Bible in Milton or Shake-  
speare—which?—In Milton most, perhaps. Per-  
haps, then, that the good JOURNAL in the same  
number has been dabbling in mathematics as well  
as philosophy; and, as a rusty old mathematician,  
am rather amused by it. The Hungarian author  
puts the consequences that would have followed had  
no death been brought into the world, quite jocular-  
ly, but somewhat more clearly than a clear English  
writer might have put it. The "figures" are prop-  
erly based and then properly handled by the rational  
rules of sound arithmetic. Either the author, the  
translator, or the printer have made the figures in  
the JOURNAL lie not a little in this case. It is true be-  
yond cavil that, at the rate of three children to each  
pair (on an average) for every generation of 30 years  
average length, during six thousand years, under  
the old conditions, there would be 600,000,000,000  
(as stated) over 600 thousand quadrillions of inhabitants,  
more—far more than could stand upon the old globe  
earth—enough in fact to crowd the whole solar  
system. But to write down that awful number re-  
quires a row of thirty-six figures instead of twenty-  
four figures as printed. Again, the formula for this  
number should not have been stated thus:

$$S=4 \left( \frac{3}{2} \right)^{200} - 1.$$

But thus:

$$S=4 \left[ \left( \frac{3}{2} \right)^{200} - 1 \right].$$

This formula means in words: multiply the frac-  
tion 3-2 or its equivalent in decimals (1.5) by itself  
200 times, or, in other words, involve 1.5 to the pow-  
er of 200 either by direct multiplication or by the  
less laborious method of logarithms, as the author  
suggests; then subtract 2 from it and multiply the  
remainder by 4. The product will be the total num-  
ber of people at the end of six thousand years, under  
the conditions assumed. (By the way that figure  
2 represent Adam and Eve, the first term of the se-  
ries.)

Now I would not add one word to lessen the  
force of this capital illustration of the absurdity of  
the once standard myth on which hoary orthodox  
rears; but simply suggest that long before the ex-  
piration of six thousand years after the time of Adam  
and Eve (which is the time of the origin of the  
natural and divine institutions) those mythical first  
parents of the race, in obedience to the presumed  
command "be fruitful and multiply," or to truly  
natural instincts, would, according to the laws of  
propagation, have peopled the earth with progeny  
so numerous as to be far beyond its productive ca-  
pacity to support; and the instinct of reproduction  
would have been a curse, before standing room  
on earth had all been covered. In this situa-  
tion, with no room for industrial action and no re-  
fuge from death, little could have been done by the  
silly, motley crowds (that could not die and had  
no room to live) other than to sing "hallelujah to  
the Lord God and the Lamb" (if they had naught to  
prompt their songs) in imitation of the angelic hosts.  
These further illustrations of the absurdity  
which inevitably follow in the train of antiquated  
theology, are given in no lightness of spirit; but in  
the longing desire that the growing intelligence of  
the age may perceive and appreciate them, and that  
truly enlightened manhood and womanhood may  
learn to treat with a righteous scorn all clerical pre-  
tensions that still strive to maintain long exploded  
ideas in this age of rapidly unfolding light.

—J. G. J.

Letter of Sarah Helen Whitman to  
Rev. Ethel G. Holland.

(CONT.)

I ought sooner to have thanked you for the volume  
of Essays you were kind enough to send, but I have  
been so much pressed for time within the last two  
months, that I could hardly find leisure to read your  
book so attentively as I wished to do before writing  
to you. Some of the articles I read last winter in  
the *Telegraph*, and was exceedingly pleased with  
them. The one on "Immortality" particularly inter-  
ested me. You hold the true faith on that point and  
have expressed it with eloquence and power. Your  
articles on Mystery and on American Scenery are  
also favorites with me. You say many true and  
beautiful things about them.

Your poetry does not please me so well as your  
prose. You pay too little deference to the metrical  
law. The one on "Immortality" is a violation of  
the canon are done wilfully and consciously; per-  
haps you think the poet's "liberties are laws." But  
you must not expect to escape criticism. Your poem  
has nevertheless strong lines in it and bearing the  
stamp of genius, but there is finer poetry in your  
prose.

In your article on "Mystery," you speak slighting-  
ly of the material and the materialist. The material  
is great truth is evolved from them; but are they  
not in themselves, independent of all that they may  
import, a great fact? In the view of science they  
must certainly be so regarded.

The science of Dynamics—of vital and electrical  
dynamics is just beginning to be studied. What an  
appetite it must receive from the facts of the new  
phenomena.

Feet are so prone to look at this momentous  
subject through the medium of commonplace as-  
sociations, and from the report of inferior and un-  
cultivated minds, that even the most enlightened  
find a difficulty in separating it from these elements,  
viewing it in its true relations and recognizing its  
vast importance. For myself, were the whole thing  
in the present state of woman's mind, I would still  
with the author of "Villette," "If so much of un-  
holy force can arise from below, may not an equal  
influx of heavenly light descend one day from  
above?" I would be like Moses who "while the  
people were afraid, drew near to the thick darkness,"  
etc.

—SARAH H. WHITMAN.

REMARKS BY MRS. C. A. F. STEPHENS.

The Rev'd Ethel G. Holland was a "Christian,"  
(Unitarian) and a scholar and author; a man of fine  
social qualities and genial character, much beloved  
by a wide circle of friends. He visited England and  
Scotland very recently, and was in London, Liverpool  
and Edinburgh and was treated with marked atten-  
tion by eminent persons whose acquaintance he made.  
He is a brother of Mrs. Russell, wife of Dr. J. M.  
Russell, of Hastings, Mich. Mrs. Russell is a woman  
of great personal worth and fine capacity, and has  
long, with her excellent husband, been a thoughtful  
Spiritualist. When Mr. Holland was at times in Dr.  
Russell's family, and their child, a worst still, was  
them, he was a most attractive and instructive teach-  
er through his conversational power, and was able  
to answer most of their questions on any subject.

## Letter from Scotland.

To the Editor of the Religio-Philosophical Journal:

I appreciate the JOURNAL as much as ever and en-  
tirely approve your position regarding the phenom-  
ena. The good things with which you so carefully  
constitute a weekly feast of the richest food. Bro. Coleman's re-  
cent articles on the "Druids" threw much light  
upon an obscure topic, in respect of which much  
ignorance prevails. The Boston exposure seems to  
have been complete, and those who complain be-  
cause of the preparations which were made to ex-  
pose her, fail to recognize that no other method

would satisfy them. Suppose that certain persons  
had set up a medium—professed medium—and  
have become convinced that fraud is being perpe-  
trated, how else can they demonstrate the fact, but  
by some combined attempt of the kind? It is folly  
to say that the persons so agreeing cause the imposi-  
tion, because it will not be until after they have be-  
come suspicious from previous séances and being  
"morally certain" of imposture, are determined to  
expose them.

It was pretty well known in 1882, that Mrs. Bate  
was practicing fraud, and it surprised me to see that  
she was still to the front, even more popular than  
before. The whole thing lies in a nutshell; let sit-  
tants insist upon full light, and a rigid search, or re-  
fuse to endorse the medium. Tying, fixing, bonds  
and such like make-shifts are useless as substitutes  
for that absolute requisite for accurate observation:  
—a clear light! Otherwise so-called materializations  
are practically valueless as evidence.

—Glasgow, Scotland. E. W. WALLIS.

## Strange Manifestations.

On a ranch not more than a dozen miles from  
Denver some strange sights have been seen within  
the last few months, and those who have witnessed  
them, are at their wit's end for a satisfactory expla-  
nation. In the neighborhood there are probably  
half a dozen families engaged in stock raising and  
agricultural pursuits, and some member of nearly all  
these families have been eye-witnesses of the queer  
goings-on referred to. The manifestations seem to be  
confined to the entire of one ranch, although some  
unaccountable proceedings have occurred on the  
adjoining farms. At unreasonable hours of the  
night mysterious lights appear, stationary for a few  
moments, and then rapidly shifting to other points  
so quickly as to negative the theory that they are  
manipulated by human agency. A few weeks ago a  
ranchman sat up several hours one night to in-  
vestigate the matter, and when he retired was utter-  
ly at a loss to account for what he had seen. His  
observations were that the light appeared as if it  
were carried by some one who had lost and was  
searching for something, being lowered nearly to  
the ground, then raised, and then shifted from right  
to left. The light seemed to be approaching his  
house, and for awhile he was quite convinced that  
some neighbor was making his way toward it. So  
impressed was he with this belief that he started to-  
ward the light to make inquiries, supposing that  
some neighbor was sick. As he neared the light he  
noticed there was nothing in the shape of a lantern,  
and on closer observation could discern no one in its  
vicinity. He then quickened his pace, when he was  
surprised to see the light quickly shift to another  
position at a hundred yards away. Others who  
have seen the mysterious light have endeavored to  
find a cause for it, but with equally unsatisfactory  
results. About three weeks ago the wife of a ranch-  
man in this uncanny neighborhood was suddenly  
awakened about midnight by a noise outside, and  
hastening to a window, saw a "blaze which almost  
blinded her in the direction of the barn, and was at  
once impressed with the belief that it was in flames.  
The husband, who was in bed, started up in a  
conviction to him. Dressing himself hastily, he re-  
paired with his wife to the back door, and lo! not a  
sign of fire was to be seen. Further investigation at  
the barn demonstrated that there had been no fire  
near it. The ranchman then went beyond the barn  
nearly half a mile without finding any indication of  
a cause for the remarkable light seen by his wife.  
The people of the neighborhood are naturally very  
much interested regarding these strange occur-  
rences, and at last accounts there had been a strong  
determination expressed to give the matter a most  
thorough investigation. Some of the more superstitious  
of the ranch people believe that a foul murder  
has at some time been committed in that vicinity,  
and that the manifestations are the work of the un-  
quiet spirit of the victim endeavoring to direct atten-  
tion to the spot where the remains are buried.  
These strange lights cannot be accounted for on the  
theory of forces or will-o'-the-wisp theory, because there  
is no swampy or marshy ground anywhere near  
where they make their appearance. Further devel-  
opments are shortly expected as a result of the care-  
ful investigation that will be made, and the readers  
of *Opinion* will be kept informed concerning them.  
—Opinion, Denver, Col.

For the Religio-Philosophical Journal.

## The Story of a Poem.

BY C. W. COOK.

In the fall of the year 1878, I took charge of the  
public school of the village of Ursa, a small railroad  
station near Quincy, Ill. Among my pupils were  
three from the family of Dr. —, a physician resid-  
ing in the village, and a very intelligent man. After  
school had been in session about two months, his  
daughter Josephine came to me one day with a very  
kindly expressed invitation for me to be present at  
the wedding of an elder sister of hers. The wed-  
ding was to take place the next day. I had not as  
yet met the bride, and of the groom and his family I  
knew nothing. But to please the girl, who wore an  
eager and expectant look as she gave me the invita-  
tion, I consented to be present, and added that I  
would read an original poem for the occasion. She  
left me in evident delight.

For the poem, I relied on my spirit friends who  
had never failed me, and I knew, from experience,  
that "of myself I could do nothing" at rhyme-making.

When evening came I provided pen, ink and pa-  
per, and seated myself at the writing table with a  
silent invocation to my spirit friends. Being in a  
passive condition, I had not long to wait the arrival  
of a spirit who asked me what I wished to write. I  
replied, "I wish to write a poem, which will be com-  
pleted by the bride." "But are you willing to read what  
I may think will most benefit them?" "Are you not  
not afraid I will injure you?" queried the spirit.  
This was an unusual question, but I said: "Yes! I  
am nothing. You are all. 'Tis their (the young  
couple's) good, not mine, which we both seek."  
"Write what you deem best. I will read it." After-  
wards I learned that the full title of the spirit's ques-  
tion was: "I know it then, I think I should have  
lacked the courage to read the poem; especially this  
extract which follows. The poem was entitled "The  
Sea of Matrimony." It will save space in the JOURNAL  
and accomplish my purpose, if I publish only the  
following extract from it:

"Sage Experience now, with thoughtful brow,  
Some cautions would fain express,  
To guard from ill, if haply he shall,  
By his earnest tenderness."

"The sea, my friends, on which you'll sail,  
Though calm and fair to view,  
Hath many a dangerous rock and gale  
Not all unknown to you.

There are sunken rocks of careless words,  
In moments hastily spoken;  
Where many a vessel, fair to see,  
Hath drifted and been broken."

"There are angry breakers which surge and roar,  
By the whirlwind of passion driven;  
And sadly lying upon the shore,  
Many a wreck that thus was driven.

But, oh! the saddest of all sad sights,  
Sage old Experience saith,  
Is a vessel drifting wearily on  
With its cargo of living death."

"Where Love, by Neglect, has at last been drowned,  
And a grieving corpse has colder grown,  
Till nothing is left, either, in heart or sound;  
But repulsive acts and a beast of stone.  
These dangers, my friends, are not o'erdrawn;  
But they, nor naught, can your barque o'erwhelm,  
If, with Love for your captain you ever sail on.  
With the good pilot, Wisdom, o'er, e'er at the helm."

Now, I must add, that the Methodist minister who  
solemnized the marriage, was, like myself, an itinerant  
and a stranger to the families. He was so well  
pleased with the poem that I had so freely pronounced  
the last word, when he asked, "I permit you to  
publish it in the local newspaper." I replied that I  
was no longer mine; that it now belonged to the  
friends who would do with it as they pleased. Of  
course they did not wish to hurt either of our feel-  
ings by a refusal, and the poem was accordingly  
handed the minister for publication.

That evening the family in which I boarded, not  
having been present at the wedding, were inquiring  
about it in the local newspaper. I had read a poem, I  
said to bear it. Having it "in the room," as I had  
first written it, I read it to them. "Why, Mr. Cook,"  
said the lady, "do you know the groom's family?"  
"Certainly not," said I. "How should I? I only  
met them at the wedding." "Well," said she, "your  
poem gives a vivid description of their married life.  
They quarrel like cats and dogs, and live a perfect  
hell upon earth. Her information 'took my breath,'

but it came too late. I had read the poem. And  
the reader need hardly be told that I was not sur-  
prised when the editor returned the manuscript to  
me with a polite, though not truthful, excuse for  
not publishing.

But it may be asked: "What effect did it have in  
the families at the wedding?" While I knew them,  
or of them, which was for five years thereafter, the  
couple, who were married that day, were as happy  
as the majority of married people; and the quarrels  
in the family of the groom's parents had ceased. So  
I trust the poem was not in vain.

Notes and Extracts on Miscellaneous  
Subjects.

Arrangements are making to establish in Califor-  
nia a colony of 210 families from Alsace.

The Sacramento Bee says the Chinese take \$15-  
000,000 a year out of California and send it home.

Senators Blair and Frye are said to be the only  
members of the upper house of Congress who are  
teetotalers.

Next Easter Sunday falls on the 25th of April, a  
fact which has not occurred since 1794, and will not







(Continued from First Page.)

group of Spiritists under President Plate, translator of Kardec's works.

"American Spiritism is represented by the journal *On the Frontiers of Two Worlds*, of which my husband is editor. The discussions are conducted by me in our house, as well as the séances for development of mediums, etc. For the study and practice of magnetism my brothers have formed a distinct society, under the presidency of M. Arthur Kagasi. I present you with our statutes, specially inviting your attention to the dispensary for the magnetic treatment of the poor, which has been very successful. We have members in many towns, and our motto is 'Study and Experience.' As everything is done gratuitously, there is no regulation in matters of detail, and no administration. I incline to the opinion of a rule for works of charity, replied: 'As long as we have the spirit of charity, there is no need of a rule; when the spirit of charity is departed we shall need a rule.'

In fine, the writer points out that Spiritism in Holland is not advanced enough to participate in a scheme, for which at the same time she evinces very warm sympathy. She will make a present of all the Dutch works on Spiritism, and would like to exchange journals.

A. J. Riko, the Hague, writes to say that the society of which he was President has ceased work, after being in existence some twenty-two years. Spiritism in Holland, at present, he says, is chiefly confined to family circles, though there is in Amsterdam a society called *Veritas*. A few particulars are added, and I personally the writer wishes well to the scheme, and would be glad to hear of its progress from time to time.

#### SPIRITUALISM IN ITALY.

The *Accademia di Studi Spiritici*, Florence (President, Cavaliere Sebastiano Fenzl), a young society, of some sixty members, have resolved unanimously to join the Confederation. They propose to establish a friendly intercourse for the exchange of views and experiences, which intercourse will gradually ripen into intimacy, and culminate eventually in a vast society of Spiritists throughout the world. The members of this society are emancipated from all dogma, and believe in Christianity as it was preached by its Founder. They have several physical mediums, as well as some writing mediums of considerable power; but they have no trance mediums, and have never been able to obtain visible materialization.

#### SPIRITUALISM IN SWITZERLAND.

M. Auguste Vodoz, Geneva, writes in effect: With regard to the project itself for an "International Confederation" of Spiritists and Psychologists all over the world, he is in entire sympathy with it. Its realization would fill him with joy. He accordingly sends his adhesion.

As to the means for carrying it out, he is in favor of convoking a congress at Geneva itself for 1885 or 1886, in which the fundamental principles of the projected International Confederation could be arranged. It would not doubt be necessary in the first place to appoint a provisional committee of initiative, which could be composed entirely of persons residing in London, or in Paris, or again at Geneva, and which would be authorized to study the ways and means most calculated to ensure the success of the congress. He ends by saying "I am at your disposal, as well as my journal."

#### "SPIRITUALISM IN GERMANY AND HUNGARY."

Baroness Vay writes to announce the adhesion of herself and Baron Vay, together with that of the *Society Spiritus Forscher*, Budapest. This adhesion is coupled with the proviso that no fee is required, seeing that the Society consists of poor members, and has difficulty in keeping together. They take for basis of belief the works of Allan Kardec, and two works by Baroness Vay. They embrace the teachings of Christ and eschew Occultism.

The President of the Society, Dr. Adolphe Gruhn, has written a formal letter of acceptance, heartily approving the scheme, stating their numbers, fifty-one regular and forty-seven honorary members, and asking for news.

Aladar Matlach writes, lamenting the non-existence of any Hungarian society (*Spiritus Forscher* is German), and deploring the Kardecian tenets of the *Spiritus Forscher*. He favors Anglo-American experimental Spiritism, and, though he lives aloof from Hungarian centres of civilization, his pen is not idle.

#### A PROPOSED CONGRESS.

Of the various proposals set forth in these letters, the suggestion that a Congress or Convention should be convoked is one which is, in the judgment of the Council, premature. The plan of confederation must be settled in a less public manner, and after discussion and amendment in the light of practical experience before public discussions upon its details can profitably be held. It may well be in the near future that the interchange of opinion and the record of experience, philosophical disquisitions on moot points, and a free exposition of theories that commend themselves to various minds, may render such congresses valuable and useful to us as they are found to be in other departments of science. They would give us a common meeting-place; would familiarize us with the differences of opinion on minor matters that are perfectly consistent with unanimity of belief in matters essential; would broaden our views, and knock off obtrusive angularities; all things much to be desired. But this state of things must grow out of less ambitious proposals; it would be unwise and dangerous to attempt prematurely to force it on.

#### CAVALIERE SEBASTIANO FENZL'S VIEW.

The view taken by Cavaliere Sebastiano Fenzl is more in harmony with what is possible for us in our present condition, and closely in accord with the propositions laid down in the address to this Alliance ("Light," July 19th, 1884) when this plan was first formulated. The Society of which this gentleman is President, proposes "to establish a friendly intercourse for the exchange of views and experiences, which intercourse will gradually ripen into intimacy, and culminate eventually in a vast Society of Spiritists throughout the world." This more modest proposal harmonizes fully with the general tenor of my address in July, 1884. I proposed as something to look forward to, and to aim at, "a grand confederation between societies of repute in various countries, to defend and for the advancement of the central principles of our common faith"—a faith that I declared to be in direct and

uncompromising opposition to the Materialism of the age—a faith which I embodied in the following propositions:—

"1. That there is a life coincident with, and independent of, the physical life of the body.

"2. That, as a necessary corollary, this life extends beyond the life of the body.

"3. That there is communication between the denizens of that state of existence and those of the world in which we now live."

"A spiritual life, the complement of physical existence, uninterrupted by physical death; and a communion between the world of spirit and the world of matter,—this, in a nutshell, is my faith as a Spiritualist."

On this platform, from which the much-dreaded creed and dogma are conspicuously absent, and which is broad enough to hold Spiritualists, Spiritists, and all who concern themselves in any way with the phenomena or the philosophy of what is broadly called Spiritism, except a class to whom I will presently allude,—on this platform I conceive confederation to be possible in a way that will not be difficult to define. I have stated the results that I anticipate from such union in words that I may be permitted to repeat.

"On time goes on and our feelings are more and more widely extended, the Committee is not without hope that there may spring up an International Alliance between Spiritualists of all countries. There is between us no difference of opinion as to our broad facts. We are agreed on the salient articles of our common faith. On that broad and substantial basis it should be possible to organize a grand Alliance which should include within its all-embracing arms representatives from every nation, whose presence on its Council should testify to the fact that the belief and practice which belongs to us as Spiritualists is concerned with the true interests of our common humanity, and is sound, therefore, to take note of and to protect them."

"Were this realized as the dual aim that we should have in view—an organization of infinite ramifications, whose aim should be to promote the highest and best interests of mankind, and to advance their spiritual welfare here and hereafter—it would be clear to all of us that Spiritualists have laid upon them a serious and solemn charge, and that that charge can only be carried into real effect by such an organization as I have indicated."

#### A COMPREHENSIVE PLATFORM.

I have said that this platform is broad enough for all who concern themselves with things occult, psychical, spiritualistic, except, perhaps, one class. The fact, established for the Spiritualist, of a possibility of communion between the world of spirit and the world of matter differentiates him from those whose philosophy does not admit of such a conception. In view of recent speculations with which the air is thick, this special point is rapidly becoming the distinguishing note of a Spiritualist. I have no desire to catch any cheap applause in a meeting largely composed of Spiritualists, by attacking the opinions of any set of investigators of the phenomena with which we are concerned. But it is necessary to say that in virtue of the belief that we hold, we are not content with theories, which not only lamentably fail to explain the facts that we observe, but which seem to be expressly framed to explain away the only reasonable and complete explanation of which, in our opinion, they are susceptible. While we view with interest, if also with no great faith in the permanent value of the results obtained, all attempts to extend the existing area of human science in the direction of psychical facts, we yet consider that the hypotheses of Telepathy and the Unconscious Secondary Self, on the one hand, limping haltingly after facts which they will never overtake. The hypotheses of Professor von Hartmann—his implantation and transference of objective hallucinations; his masked somnambulism; his almost omniscient somnambulic consciousness; and his almost omnipotent mediumistic nerve-force, seem to us quite inadequate to do the work of spirit which, as a theory, they are intended to displace. They are interesting speculations; filmy cobwebs of the brain; expedients of a philosopher whose philosophy has no room, so far as I can see after careful study, for spirit, though Dr. von Hartmann thinks it has; a philosophy which, in its author's own words, holds "the survival of the personally conscious" spirit after death to be very improbable. We do not think that this theory covers the facts—to borrow a familiar illustration, "It is not strong enough for the place"—and its author would soon discover that to be the case if he had any personal experience whatever of the facts with which he seeks to deal. From the holders of such theories, in so far as they rest in them to the exclusion of all impact of the world of spirit on the world of matter, we are differentiated by our active belief. Otherwise we are responsible for no man's private opinions—"the fringes that adorn, or possibly that sometimes embarrass and encumber the fabric of essential truth." Within our Confederation there will be room for very divergent views; and we shall hope for no little benefit from the free expression of opinion, and the possible modification of any erroneous views that we may have too hastily adopted.

#### SPIRITUALISM IN ALL LANDS.

I must not delay, for much yet remains to be said; but I cannot forbear to point out how this correspondence illustrates the extent of the hold which Spiritualism in these few decades, less than a short half-century, has gained upon mankind. It has spread, we see even by this correspondence, into four continents, and exists in organized form wherever men concern themselves with their future life, on lines of experimental investigation rather than on those of traditional belief; wherever liberty of thought and freedom of opinion flourish; in every land where a censor of men's thoughts is not sufficiently unscrupulous to suppress an unwelcome and inconvenient expression of opinion—Russia is the only country I know of where the publication of a Spiritualist journal is impossible, and even that benighted land seemed to be improving; and it has this boast, which is as unique as its rapid and wide growth, that among the master-minds that it has attracted, none has, in all these years, in all these countries, repudiated a belief that has been founded on personal investigation and experiment.

This widespread dissemination of a belief which no votary abandons, and of which the philosophy of the Spiritualist is, in the enormous preponderance of opinion, satisfactorily explanatory, is a phenomenon without parallel, so far as I know, in the history of the world.

#### SOMETHING WORTH THE DOING.

It will be something worth the doing to make some efforts, however tentative, to consolidate these widespread organizations, to give them a coherent bond of union, to bring home to each member of them, in whatever distant land, that he is one of a great family that knows no distinctions of race, or climate,

or creed, but is continuous with humanity itself. As our lamented friend, Professor Cassal, once put it, "It will be a grand thing if by our efforts in this direction we help forward the idea of the brotherhood of nations." That will be a great factor in human progress which we shall set in action, if we can bring home to all men that knowledge is a priceless possession, involving as the price of high truth the performance of high duties. I hope, without unnecessary delay, to be able to present to the Society some matured scheme by which the general objects that I have indicated may be carried into effect.

#### WHAT ARE WE DOING?

But this thought—that knowledge involves responsibility, and that "high duties are incumbent on the possessors of high truth," leads me to turn my attention to our own Society, and its work.

What are we doing? I will not hesitate to say that, though we are doing perhaps as much as our means permit, we are not doing enough. I believe that an active plan of work, zealously carried out, would edify with us some who now stand aside, perhaps in expectation of some more definite action on our part. I believe also that it is incumbent upon this Spiritualist Alliance to take a lead in some definite attempts to extend the area of our knowledge by organized experimental research, and to lay broad and firm foundations for the faith that is in us. The methods of investigation have too often been faulty. It is our duty to do what we can to amend them, to direct effort, to contribute of our experience, to guide the ignorant and inexperienced in the difficult path of personal experimental research.

#### OLD METHODS OF INVESTIGATION.

When in November, 1882, the educated Spiritualists of Great Britain pronounced with such striking unanimity against methods of investigation which experience had shown to be disastrous, especially against promiscuous circles held in total darkness, and against the seclusion of the medium in a dark cabinet, a heavy blow was given to methods of investigation which should never have been sanctioned; methods of inquiry into an obscure and unknown subject, devised apparently to produce the maximum of bewilderment with the minimum of knowledge, while offering at the same time the most comprehensive facilities for fraud. From that blow the old method of investigation—if, indeed, that title could ever be applied to it—has never recovered. Some of our most valuable records of evidence, e.g., in materialization and in psychography, have been obtained in full light, and with the medium in full view.

#### THE TIME OF CONSTRUCTION HAS COME.

We have practically destroyed what led to grave abuses. It is now incumbent on us to take a step forward in the direction of construction. We must do what we can to afford facilities for inquiry into, and observation of, the phenomena and facts on which we rely by any reasonable and rational methods. We must meet the great and growing demand for guidance and instruction that now presses with such unequal force on a few known individuals. We must ensure, if we can, tender, delicate, and careful treatment of our mediums, as instruments the accuracy and value of which largely depend on the treatment to which they are subjected. We must see to it that our circles are so guarded as to be inaccessible to the merely ignorant who desires only to air his ignorance and not to diminish his stock by acquiring knowledge; to the prejudiced who only cherishes his prejudices; to the mere wonder-hunter who has no higher motive than a shallow curiosity to know what this new thing may be. We must learn to graduate our circles so that the neophyte shall not be at once admitted to the inner mysteries, but shall find his suitable sphere of observation where he may grow in knowledge till he fits to take his place among the experts. We must try to secure such mature knowledge amongst the contributors to the Spiritualist Press as shall prevent the advocacy and defence of our beliefs, and the exposition of our facts from falling into indelicacy and incompetent hands. We must steadily aim at raising the value of the records, discussions, and disquisitions which those who are able should feel it a duty to contribute to the general fund of knowledge.

Such, in brief outline, is the work, onerous, important, and comprehensive, which seems to the Council in whose name I speak to be now forced upon Spiritualists. It is high time that it should be taken in hand. How can we best approach it?

#### THE CONSTRUCTIVE WORK OF THIS ALLIANCE.

First of all, the Council is of opinion that this Alliance of Spiritualists is the most suitable body to undertake it. It includes within it most of the experienced Spiritualists of early days, together with a considerable number of earnest and able investigators of the new epoch. Experts and inquirers are ready to our hand. How can we utilize the experience of the one class, and answer the cravings for knowledge which are increasingly importunate in the other? We must apply the experimental method on lines at which I have already hinted. Our circles must be properly graduated and duly controlled.

The plan of practical research that I am about to lay before you and for the draft of which (in some ways but not materially modified by subsequent consideration) we are indebted to Mr. J. S. Farmer, Editor of *Light*, and a member of the governing body of this Alliance, has been thoroughly discussed by the Council of the Alliance, and has received its sanction and approval. Indeed, I may say that it is in working order, and that I have already received the names of some inquirers who are actually engaged in investigation, as well as of several mediums who are willing to give their time and powers in furtherance of the plan.

#### GRADUATED CIRCLES.

Circles will be graduated so as to be resolved into two classes, of which there may be various grades and any number of groups.

#### (1) CIRCLES OF INQUIRERS.

#### (2) CIRCLES OF EXPERTS.

All groups of circles of whatever degree will be subject absolutely to the direction and governance of a CENTRAL COMMITTEE OF CONTROL. All who desire to take part in these circles will give in their names to me, and I shall submit them to the Central Committee. The election is by ballot, and it is obvious that great care must be exercised in the selection of suitable persons, and their arrangement in circles, so composed as to secure perfect harmony. These various circles will meet, each at its own convenience, in private houses for the most part, and their proceedings will be strictly private. They will be conducted by a Director selected in each circle by the members; and accurate minutes of all proceedings will be kept by a Recorder. These minutes will be submitted at stated intervals to the Committee of Control, who alone will decide as to their publication. No publication will be permissible

without the sanction of the Committee; and from its decision there is no appeal. Each member of the various circles pledges himself to keep all proceedings strictly private until authority is given for publication; and the names of the persons who constitute a particular circle are known only to themselves and to the Committee of Control.

A circle should not consist of more than ten or twelve members, and the control of its proceedings is vested in its Director, as the minutes of them are the charge of its Recorder. The minutes are to be read and verified at the opening of each meeting.

#### CIRCLES OF INQUIRERS.

will consist of persons who have been elected by ballot, and who have pledged themselves to some prolonged and thorough course of investigation. It will, for obvious reasons, be very necessary to sift out the merely curious, as well as those who approach the subject from a standpoint of dogmatic antagonism, and to select with caution those only who are not mere enthusiasts, but sane, level-headed, and tenacious of their purpose. Such persons, when elected, will be put in communication with some expert who will give the necessary advice and guidance; will direct their reading, if required; will give help in difficulty, and generally aid as Mentor and sponsor to them, until, in due time, they become fit to take their place in a circle of experts, and to do for others what has been done for them.

I have said that the proceedings of each circle of inquirers will be under the charge of its Expert Director. But it is clearly undesirable and practically impossible to interfere with what the invisible operators do. An expert would know that such interference would be disastrous, and would confine himself to such management of the affairs of the circle as may from time to time be necessary to facilitate its investigation.

#### CIRCLES OF EXPERTS.

will engage in the study of some special group of phenomena as opportunity serves. To them we shall look for the development of the best conditions of observation; for experiments which could not safely be made in a less harmonious circle, or by less experienced persons; for light on perplexing problems; for increase of our store of knowledge by their more minute observation and study under conditions better than most of us can attain to. Each circle will naturally select its sphere of work, and devote itself to practical and experimental research in the best and most thorough manner that is open to it.

#### PLEDGES TO BE REQUIRED.

Those who wish to take part in this work will not refuse to pledge themselves.

1. To an ungrudging assistance, within reasonable bounds, to any fellow-member who may be assigned to them for guidance.

2. To sink absolutely any personal feeling when the progress of the Alliance or the benefit of its members is at stake.

3. To obey, and submit to the reasonable control of the Central Committee, which is charged with the administration of this plan, and to preserve a faithful reticence as to any results obtained in any circle, until the records are published by order of that Committee.

No expression of opinion as to theories which may be held to account for observed facts, no acceptance of any special form of belief will be sought from any inquirer. It is, however, a fact that the Central Committee of Control views psychical facts from a Spiritualist point of view, though it is by no means bound down to any one view, and may, indeed, receive and canvass any theories proposed by inquirers; and the Spiritualist Alliance, in its name, is, as a body, professedly Spiritualistic.

#### CENTRAL COMMITTEE OF CONTROL.

It was deemed by the Council that the constitution of the Committee of Control, beyond the fact of my own presence on it, should be secret. It was necessary that some individual should act the plan in action, and the Council considered that it was preferable that I who have propounded it should also carry it into effect. I consented, so far as time and strength permit, to accept this responsibility. I shall associate with myself from time to time such Spiritualists of ripe experience as may be willing to give me the benefit of their counsel. I will not inflict on them the annoyance of unnecessary publicity, nor expose them to any danger of incurring the odium of a correspondence which has weighed on me for many a long year, nor will I place them in the invidious position of having added to their reasonable duties the unreasonable burden of listening to grievances, real or imaginary, that may conceivably be in men's minds. Therefore, though I detest unnecessary secrecy and mystery, I am of opinion that judicious reticence is desirable, and I will be bold enough to say that the names of my colleagues on the Central Committee of Control are not public property. Applications should be sent to me, and by me they shall be submitted to ballot. I will communicate the result; and no undue publicity shall be incurred. I must trust to the generous confidence which has always been shown to me by those with whom I count it an honor to be associated, to continue that confidence to me in carrying out this plan. I am deeply impressed with the paramount necessity that the management and control of this work should be in the hands of men of discretion and experience, and I will exercise all care so to select my colleagues that the constitution of the Committee shall be such as would inspire confidence in the public mind, if its constituent elements were known.

#### FUNDS, AND REMUNERATION OF MEDIUMS.

One or two points of detail remain to be stated.

While the members of the various circles will, of course, be already, or will *ipso facto* become members of the London Spiritualist Alliance, it will further be expected that they contribute a guinea annually to the working expenses incurred in this plan of research. It will be very desirable that we should have funds at our disposal; and the Committee will be prepared to receive and administer any donations that may come in beyond the fees of members of the various circles.

It is hoped that this plan of work, when fully developed, may have the effect of opening private circles to those qualified observers who have given proof of their earnestness, integrity, and fitness; and that the introduction of the Committee of Control may act at home or abroad as an "Open Sesame" in favor of a properly recommended observer.

It is not proposed to offer any remuneration to those mediums who volunteer their services to the various circles. It is not to be denied that the complete elimination of the element of money, at least in the shape of payment for separate sittings, will remove a source of difficulty. Though I hold strongly that the laborer is worthy of his hire, I cannot deny that this same hire, under the old methods of investigation, has been a stumbling-block and cause of offense. For the time I am glad, by the generous aid of mediums, to get rid of it, though I hope that

the growth of our Research Fund will enable us, not indeed to make payment to mediums by results, at so much a head, or so much an hour, but to place a medium beyond the reach of such temptation, by endowing him with such a sum as shall justify us in monopolizing his powers, and claiming them for our exclusive use. In this way we shall get a very doubtful element out of our calculations, and shall form the nucleus of a School of the Prophets where mediumship will be developed under proper conditions; where the medium will be guarded from harm; and where we may reasonably expect to learn much that as yet we have had no opportunity to study.

But this is in the distant future. To the immediate present I am thankful to announce that I have the promise of the free assistance of six mediums who have placed themselves at the service of the Committee. Our warmest thanks are due to them for this bright example of self-sacrificing zeal.

#### IS A RELIGIOUS SERVICE DESIRABLE?

It may possibly be that out of this plan may come some more direct provision for the spiritual wants of our members than we have yet been able to make. Some of us desire very much that there should be some available form of religious service expressive of our faith, which we could attend for worship, for instruction, perhaps for direct and elevated communion with those who have gone before. It is an aspiration that no one can speak of in terms other than those of respect. I tried some time since to organize such meetings, but I arrived at the conclusion that there were grave difficulties in the way, and that the time was not yet come for such a step. Whether the time has yet come when the difficulties may be surmounted, I will not venture to say.

#### THE CONCLUSION OF THE WHOLE MATTER.

It remains only that I should endeavor to place before you a summary view of what I trust may result from the prosecution of the plan that I have now inadequately expounded. Much must depend on the zeal, the energy, the discretion, and the perseverance of those who assume responsibility in carrying it into execution. No dilettante dabbler will be of any service either to himself or to us. No man who sees everything through a veil of prejudice, whether that prejudice be enlisted on the side of our beliefs (as is the case with the mere enthusiast on whom rational argument is wasted) or against us, in the shape of dogged and invincible skepticism, will advance what we desire to prosecute. The man of open mind, who can view facts in their relations, and can regard them with equanimity, to whatever end they draw him; the man who is not thrown off his balance by a bold theory boldly propounded, but resting on nothing more substantial than air; the unbiased student of an obscure and occult group of phenomena which have not yet received from friend or foe a perfectly calm and dispassionate attention—these are the people we want.

To them I respectfully say: There is already accumulated a vast mass of observed fact, of various degrees of importance, more or less accurately recorded. The study of this mass of evidence will yield interesting results to a careful student, and will probably lead him to the conclusion that what is therein stated is of the highest importance, even if it also lead him to the verge of despair in view of the general looseness and inaccuracy of the records, and of the diversity of the conclusions based upon them. These facts are occurring in our midst to-day. Let it be our work to deal with them in a more sober and serious spirit, in a manner more in accord with the truly scientific spirit of the age. Science (falsely so called, in this connection) has done its best to burke them, to explain away their true significance, to relegate them to the limbo of superstition. Let us shame Science by dealing with them scientifically.

If we only deal fairly with the facts and are not carried away by ill-regulated enthusiasm or fettered by an unbending skepticism, I anticipate from the plan that I now leave with you results such as these:—

1. The encouragement of exact methods of research.
2. The encouragement of more exact records of observed facts.
3. The due regulation of admission to circles, so that the elements of which they are composed will be more homogeneous.
4. The graduation of circles, so as to afford a complete and progressive course of investigation and instruction.
5. The more careful treatment of mediums.
6. The development of an increased number of experts who may relieve the few of the burden now laid upon them.
7. Some better material for our Spiritualist Press derived from a larger area of experience more exactly tabulated.
8. Increased usefulness of this Alliance.

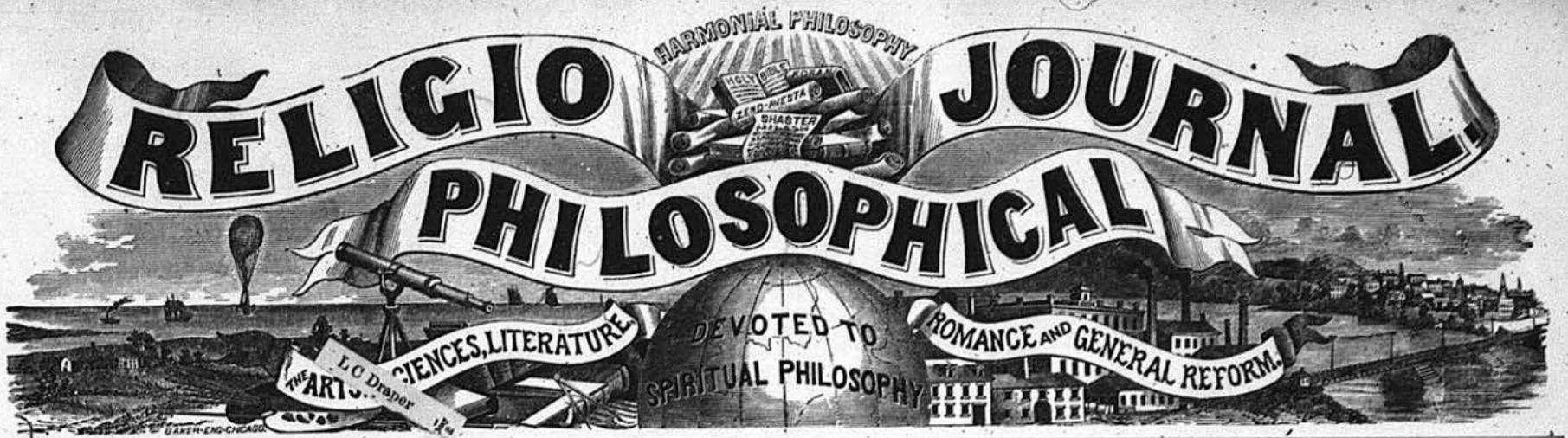
But whatever the outcome of what is, at any rate, a well-considered plan, the work presses. It lies at our doors, and we cannot rid ourselves of the responsibility of accepting or refusing its acceptance. For we bear the burden of the age in which our lot is cast;—an age of strenuous activity, of incessant change, of rapid development, of ceaseless questioning of venerable beliefs;—an age of the shaking of dry bones, of the birth of new truth, of the reconstruction of old beliefs, of noble aspirations, and of deeper insights;—an epoch that any true man with his mind awake may be deeply thankful to have lived and acted in, even though he be not at all times in harmony with its prevailing spirit; but an epoch also that will be to him a veritable touchstone, proving him with inevitable certainty what manner of man he is: whether alive to his opportunities, awake to his responsibilities, conscious of his high duties, or only unwrapped in selfish and inglorious ease, careless of the real import of what ticks his jaded curiosity, careful only to eat and to drink, and on the morrow dropping into the grave where he and his acts will be alike forgotten.



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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXIX.

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No. 18

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For the Religio-Philosophical Journal.  
**Weighed in the Balance.**

BY MRS. F. O. NYZEL.

Weighed in the balances of law,  
How much of gain, how much of loss?  
What profits shall my spirit draw  
Of gleaming gold, from clay and dross?

The roses from the cheek have fled,  
The form hath less of youthful grace;  
The bloom of many hopes is dead,  
And tints of Autumn hold its place.

The years in silence on have swept  
Regardless of my peace or pain—  
The joys I've known, the tears I've wept,  
Have vanished from Life's rolling main.

Leaving no trace of calm or strife,  
More than the waves upon the sea,  
While all the readiness of life  
Still lives, and breathes and glows in me.

My heart sings on as gladly still,  
My hope beats just as warm and high—  
Beneath Time's snow once ice and chill,  
The roses fair and fragrant lie.

I do not dream such fairy dreams,  
Or weave such fancy-fabrics rare—  
Life hawthorn more harvest ripening beams,  
And fewer castles in the air.

The past and future less inspire—  
I walk a far more central way,  
And warm me by the genial fire  
Of active usefulness to-day.

I've given all the law requires,  
And having all my taxes paid,  
Am keeping all that God requires  
To be within my coffers laid.

Demands and their supplies are true;  
I lose and win, I take and give,  
I'm ever paid what is my due  
And pay whatever it costs to live.

Thus in the balances of God  
Forevermore I rise and fall;  
The cross, the crown, the kiss the rod,  
Are all of One and One of all.

Eternal Love and Wisdom reign;  
My being in their being lies,  
Though I be grateful or complain  
God's Justice never fails or dies.

#### A REMARKABLE DEATH-BED SCENE.

BY D. D. BELDEN.

Abbot Warren, a medium, died in this city (Denver) the 29th of June, 1871, and the writer of this article was present at the death-bed scene. It was at the residence of William D. Robinson, then living on Champa street, this city. There were also present Mr. and Mrs. Robinson, Mrs. Emma B. Moore, Rev. L. E. Beckwith (then the pastor of Unity Church, Denver) the wife of Mr. Beckwith, the wife of the writer, and Henry Warren, of New York City, the father of Abbot Warren. The scene was so remarkable that I have always said it ought to be written up and published, but feeling my inability to do the subject justice, I have deferred it from time to time until, coming upon the notes made at the time, only a few days ago, I made up my mind to undertake an account of what occurred. Abbot Warren was a young man of more than ordinary natural ability. He had been liberally educated; had traveled in Europe; was fine looking, and was in every respect one of the most refined and accomplished gentlemen I was ever my good fortune to meet. He came to Denver from New York City for his health, but died of hemorrhage of the lungs within six weeks after his arrival. He was in no sense a public medium, his mediumship being known only to those of his immediate acquaintance. He came to my office and introduced himself, having, as he said, heard that I was a Spiritualist. He became much interested in him, and after office hours I frequently took him to ride in my buggy. On these occasions he would tell me

what he saw and heard from the spiritual side of life, he being both clairvoyant and clairaudient, and he described some of my departed friends with wonderful accuracy. He had hoped for great relief in this climate, but soon found that he was not benefited, when he told me that he had about given up any further struggle for life; but he did not seem depressed. At length he took to his bed, and requested me to telegraph his father in New York, and tell him his condition and request him to come immediately, which I did. When his father arrived in a few days, I saw at once that he was one of the most substantial gentlemen I had ever met, and further and more intimate acquaintance, both here and in New York subsequently proved my first impressions to be correct. I found that he occupied a high and honorable position in New York City. He, as also Mrs. Warren, the mother of Abbot, were both members of an orthodox church, and as Abbot was their favorite son, they had been much disturbed by the radical views that he had embraced respecting religious matters, and more especially his views respecting Spiritualism.

#### THE DEATH-BED SCENE.

When the supreme moment at length came, about three days after his father arrived here, Abbot Warren appeared to be under a spirit control, and everything seemed to be said and done in all respects as though it was all by a pre-arranged programme. He said: "I have now but a short time to stay with you," and requested that we should raise his head and shoulders and bolster them up so that he could talk better to us, which being done, he said: "Now get pen, ink, and paper and write down what I have to say." That being done, he proceeded with as much deliberation and system as I ever saw a cool and intelligent witness in giving a deposition. Mrs. Beckwith, the wife of the clergyman, did the writing, and it is a copy of her notes made at the time that I now have before me. As she did not write short hand she omitted much, but I will give here what she did write, and then add some things that I distinctly remember and could never forget. Her notes are as follows:

"Tell mother that I love her as I ever have, and you, too, father; and tell her that I die happy—not because I know my Redeemer liveth, particularly, but because I know that I shall live again, and I am happy because I know that I shall meet you all again where the infinite shall say, 'It is well.' Tell Aunt Lois and Helen, and all the family that I thought much of them before I departed. I thought very much of them."

"Firmness and patience work all things for us when we really try. I know that when I pass on, if I have been wicked, God will judge me. I know that I shall pass into the presence of the great Lord which we call God, and as I have not been wicked, I know that God will deal with me mercifully."

"Tell Charley that the light was not bright enough to burn any longer, but in its fullness it was shielded by a brighter light, until I was ready to go out and pass into higher work. I will meet him some time in the future."

After resting a moment he said, "I want you to see how one can die who believes in eternity. I do not know how happy I shall be, but I rather I know that I shall live. I leave this body here. I shall put on the spiritual body." Then turning his eyes to his father he said, "Father, are you not satisfied yet? All you have to do is to use the powers which God has given you. You need strength and you will have it. It is worth going to the other world to make one person happy by the passage, and that person is my father." After a pause: "Remember the poor and the wretched, and do unto others as you would have them do unto you. I die with happiness. It will be some little time before you and mother come, but I will be with you often in the silent hours of night. Remember I can come and I will come. By impressions I will often tell you many things. There are friends here to-night I never saw before, and yet so kind to me. God bless you all. And now may my soul depart in peace and quiet to my Creator. Oh, how I am not that a part of heaven? Is it not beautiful? and yet that is only the one side."

Here Mrs. Beckwith's notes close, but I distinctly remember that his father once asked him, when he was sending his message to his mother, I think it was, "Do you not wish to retract anything respecting your former religious views?" His answer was very clear and firm in the following words: "No, father, it is a stupendous truth." During the scene, at some time, his father asked him if he did not want the Rev. Mr. Beckwith to pray for him, and he promptly replied, "No, father, it will do no good," and added, "but if there is anyone here who can play on that piano I would like to hear some music." Mrs. Beckwith actually went to the piano and played a tune, and when she stopped he thanked her, and I do not think this was more than thirty minutes before he breathed his last. It was a scene never to be forgotten by any one present; and this is a very meagre account of it. As I have said, he appeared to be under spirit control, and spoke so loud and plain that all present could distinctly hear him in any part of the room. When he ceased talking, and after he had put up that little prayer, "Now, let my soul depart in peace and quiet," etc., the power which seemed to have possessed him suddenly departed and his spirit went out with it. He died in a few moments, and quicker and easier than any one I ever saw.

At one time, addressing me, he said, "Who is that person standing by you, Mr. Belden?" I looked to my right hand where he seemed to be gazing and seeing no one there, I said, "No one." "Oh," said he, "I see now, it is a person in spirit life." As he seemed to be triumphing in death, Mrs. Belden was led to make the remark, "You only die a little sooner than the rest of us." Then raising his voice he said, "Die! I do not die at all! It is no more than passing through the door." It was, indeed, a wonderful triumph in the very hour of death. His father expressed himself as greatly gratified and stated that he could not grieve. It seemed to him rather a time for rejoicing. "Did anybody ever see such a triumph over death?" said he. "Death is swallowed up in victory."

After Abbot Warren's death, and before his father took his departure for New York, he had a long talk with me on the subject of Spiritualism, acknowledging that he and his wife had greatly opposed their son in the matter of Spiritualism, but promising me that he would now investigate the subject, and communicate to me the result, and accordingly I received from him in the December following his son's death the enclosed letter which, as he has also now passed into spiritual life, there can be no objection to publishing.

#### THE EXPERIENCES OF H. WARREN.

D. D. BELDEN—DEAR FRIEND:—Your very kind letter of August 3d, enclosing one also from Mrs. Belden to Mrs. Warren, were duly received, and I can assure you they were most heartily welcome. We have many times referred to both for words of solace and comfort in our affliction. Time can never erase the deep and abiding impression of gratitude and esteem in our hearts for acts of kindness and words of sympathy from yourself and Mrs. Belden; but you may be ready, and I must admit with propriety, to ask why so long silent? Permit me to say by way of explanation, that very soon after the receipt of your letters, Mrs. Warren and myself left New York for the country, and did not return until the fore part of October, intending to, as we soon did, go to North Carolina to visit our son and only remaining child. We returned to New York only a few days since. You will recollect that I mentioned in my last letter, my intention to seek for communications from our lamented Abbot, through mediums here, and would write you the result. I did make the effort but was not successful in receiving any communication satisfactory until two days since. Feeling anxious to communicate such satisfactory evidence to you as I might, and had faith to believe I should ultimately receive, I delayed writing from time to time, or until I could be in the city to make further tests with well known mediums. Accordingly, day before yesterday (being the first convenient opportunity since our return) I called on Dr. Slade, a medium of note in this city, the following being the result: The Doctor and myself took seats at a table, say about three feet square, and very soon after placing our hands upon it, raps were heard under it, on our chairs, etc. Dr. S. asked if any friend of mine was present and the affirmative raps were given. He then took an ordinary school slate and held it under a corner of the table between us with one hand, while his other hand rested on mine on the top of the table. Before placing the slate under the table, he put on it a small piece of slate pencil about the size of a kernel of wheat. He held the slate closely up to the bottom side of the table, consequently the only space between it and the table was that caused by the frame of the slate, and barely enough for the small pieces of pencil to be free in the space. I immediately could most distinctly hear the sound of writing on the slate, and on examination there was plainly written

"My dear father, I am doing all I can to give you proof of my existence."

The signature was not very legible except the letters "War," being too near the corner of the slate to write it in full. About this time I distinctly felt my pants pulled at the bottom, and upon after three decided pressures near my right knee as if produced with a finger. At the same instant and before I had named the circumstance to Dr. S., he declared that he saw the form of a hand pass down by my side. Bear in mind that Dr. Slade did not sit with his feet under the table, but with his side to it. Several times he spoke of seeing bright spots and lights in the room and about me, and two or three times figures in human form pass across the room; one in particular of a young man, tall and thin. I had not, nor did I at any time, give him any idea that I had lost a son answering that description; neither did he understand what the christian name was of the person I desired the communication from.

The slate was in the same manner again placed under the table, and again the writing distinctly heard; the result was:

"Dear Father:—I am so happy to meet you here this morning."—A. WARREN.

The request was then made by my suggestion, to have the two initials written again, and to write them both in capitals. I again heard the pencil on the slate, and the result was the letters A. W., very plain. Several sentences were afterwards written, and one of them when the slate was placed on the top of my head; again hearing very plainly the sound produced by the slate under the table. I requested to hold the slate under the table. Dr. S. did so, he not touching it, and a communication was written upon it. At one time I distinctly felt the touch on my hand as it was resting on my

knee, apparently by a finger, or some part of a hand. This was startling and fairly made my blood thrill.

Dr. Slade then produced a plain small sized, eight-keyed accordion and handed it to me to examine, which I did, both externally and internally, and as I am well acquainted with the construction of the instrument, I was well satisfied that there was no deception in it. Dr. S. then held it in one hand by the strip on the bottom, not touching either the bellows part or the keys, the instrument being in plain view and not under the table. He remarked, "Its tendency is strongly towards you." The bellows of the instrument then commenced vibrating firm and strong, producing the usual tone from this so-called "drone reed," at the same time pressing against my side quite strongly. Dr. S. then held it by the bottom part in the same manner, by one hand, under the table and requested a tune, when "Home, Sweet Home," was sweetly played with taste and feeling. Another communication was received as follows:

"If you will come again we will give you more." Our sitting then ended.

I am aware that many would say I was deceived in all this. To such I would reply, under the circumstances I believe myself to be the most competent to judge, and fully believe that I was not deceived. The room was the back parlor, and I should judge about 16 by 18 feet in size. The table stood in the middle of the room without covering and open underneath. These manifestations were in open day about 11 A. M., and no person was in the room but Dr. Slade and myself. To me they were of profound interest, and I may say wonderful. It is my intention to have another sitting as soon as practicable.

I have entered into a detailed account as to some of the points of my experience on that occasion, thinking it might be of some interest to you. The communication from Abbot to you at the house of Mrs. Rooney, named in your letter, was deeply interesting to us, and believe me, my dear friend, I shall be most thankful if you will give me in detail whatever has or may come to your knowledge by way of communication from our departed and loved one.

H. WARREN.

New York, Dec. 10, 1871.

For the Religio-Philosophical Journal.

#### The Day Lengthening.

BY ALEXANDER WILDER, M. D.

Cinderella, the daughter of the Dawn, hears the crew of the cock and hurries from the joyous festivity. The prince follows to detain her in her flight, but in vain. "Saw you not," he eagerly asks his guards without; "saw you not a coach go forth with rich equipage, and a princess with her suite?" "We saw no one," replied they; "nobody passed us here but a beggar girl."

"But the little glass shoe left here with me—none but a princess, one of gentle kin, meet to be a queen, might ever have worn it." The court is ransacked; proclamation is made through the royal city; couriers hurry hither and thither; the Lord will have only her who can wear the glistening shoe—there can be but one who can, and she shall be his consort and his queen.

So long as she retained her shoe the maiden might come and go as they would, and none could detain her; but, oh! she had dropped it in her flight, and now, forsooth, she was his who found it. For the shoe fasteneth its owner to its possessor; and like love born of heaven, it bound the earth queen to the altar on the throne of the sky.

There are some who can read this, and need no interpreter. Who, tell us, then, is this prince, hurrying from his court full of the most beautiful and charming, eager only to possess the one whom others can see only as a beggar girl?

All our folk-lore and fairy tales have this burden alike. They live and please as other stories have failed to please, because they are always alive and always true. No foolish fiction is this legend of Cinderella, but everlasting truth folded up like the leaflets of the plant within the cotyledon of the seed, only waiting the call of the prince of life and day, to come forth into his light a perfect creature, golden and glorious.

Now, in this midnight of the year the little infant light, the Cinderella, is hidden like an uncomely drudge, hardly fit to eke out the appointments of the vilest household; yet no sordidness degrades her. On the contrary, the very humblest things become for her, coach, horses and chariot; she is transfigured, irradiated, beatified,—aye, meet above all others.

The sun, regent of the year, to-day demands her as his bride. No avail to point her out all soiled, grim and dusky; he has the shoe by which she may be detected, and none of all the earth and sky can wear it, except the one! No more the old ignoble life, scant food and a sitting-place in the dust of the kitchen-corner. She owns the golden slipper glinting with supernatural light, and to-day is proclaimed our Lady and our Queen. We have now a new Monarch and a New Year. The Old has passed; its place can no more be found. It has run its race. "The king is dead! Long live the king!"

How all peoples from remotest time have been wont to rejoice at this beholding of the day of their Lord. The younger of the world's faiths shakes hands with the oldest when comes Christmas day. Every one knows it to be but an old friend with a new name and perhaps a new face.

Whether it be carol or evangel, dithyramb or dogology, it is the world's holiday all the same. We need not be tenacious in what dialect we read the story. It is old as time and new as the last revelation,—anciently the divine one with his red f-z, and modernly him with his new name of Prince of life. But as he begins each year anew, the Saturnian rite becomes appropriate; there are no masters or slaves in the Golden Age; joyous salutation, festive tribute and paternal giving and receiving are all that befit the time. Joy on earth because time has perpetuated itself into still another year, and the everlasting is figured by the continuing round of event.

The Prince and the Maid, the Sun and the Dawn, the Lord and his World, to-day are wedded and the nuptials of the universe are hallowed by the birth of the New Year. The Blind one now receives his sight and sets out on the annual journey.

For the Religio-Philosophical Journal.  
**Started into Believing.**

BY THOS. HARDING.

"Hush! Hark! That sound breaks in once more—  
As if the clouds its echo did repeat.  
Nearer, clearer, deadlier than before,  
To arms! To arms! It is—the cannon's opening roar."  
—Lord Byron.

In our early childhood we have been awakened from sleep by the sudden pealing of the joyous Christmas bells, and starting in alarm, we have rubbed our little eyes and inquired, "Why are the church bells ringing out a merry chorus at midnight?" We were told that the day, just commencing, was the anniversary of a savior's birth. "This day," they said, "a child is born—unto us a son is given, and the government shall be upon his shoulders." And then we began to associate the mistletoe and the holly branch, in some mysterious way, with the midnight rejoicing; and visions of great plum puddings and mountains of roast beef would steal in upon our dreamy imaginations, until once more we reclined our heads upon the soft bosom of "Nature's sweet restorer, balmy sleep," again to be awakened, when darkness was no more, to find that the sun god had arisen and ushered in a glorious Christmas-day.

A dull world was sleeping in the arms of sense, unconscious of another world of light, joy and love; when the Angel of Progress rang out a peal upon the startled air; not loud, but soft and musical, its reverberations echoed through the souls of men, and reached a chord in the human heart, which answered in joyous recognition, its pulsations beating time to the music of the spheres and giving love for love.

The man of science was sleeping in the cold embrace of material knowledge. He heard the music of her chimes, and paused to listen. He thought them beautiful yet he smiled in derision; he weighed, measured and analyzed, and then he pondered; and calculated until at length he decided that there was, indeed, another continent to be discovered, another world whose "force" could conquer his self-sufficiency.

The church was sleeping on the soft couch of form and ceremony. The life of religion had become pulseless in her bosom; she dreamed of bloody sacrifices—revengeful deities and eternal sheols. The brotherhood of man and the fatherhood of God were forgotten and the loaves and fishes, the scarlet and fine linen, were the objects of her adoration. She, too, listened to the harmony of the angel bells, but their very simplicity was offensive and she turned away; but, lo! Progression's angel is knocking at her door; she is being aroused from her lethargy and is beginning to wonder and adore.

The mother, was sleeping under the coverlet of bereavement—but her sleep was not rest—the nightmare of despair tortured her soul—her heart was bloodless and her cheek was pale, for she dreamed of the little one with the bright blue eyes and the flaxen curls, who had gone from her bosom, she knew not where, but she hears the chime of the Christmas bells, which the angels are ringing; she has awakened from her sleep and she sees a shining one bearing her beloved to her arms. Now old things have passed away and, behold, all things are becoming new. The tables are being set for a glorious Christmas feast, where the fruits of two worlds will be furnished in abundance, and the board adorned with the sweet flowers of charity, a charity which "vaunteth not itself." There celestial and terrestrial guests will sit side by side and enjoy the sweets of companionship at this never ending Christmas feast.

But what can we do to hasten the consummation? Make a noise in the world? No! Quarrel with unbelievers? No! Pose on rostrum? Perhaps not. Advertise as public mediums? Not until you can stand scrutiny. What then, sweet Angel of Progress, is the duty of all alike in reference to thy work?

Each home must be a sacred place, and happy every wife:  
Whose smile upon her husband is, the sunbeam of his life.  
Go! discipline your hearts and tongues and love your children bright,  
And conquer every wayward thought, thus "battle for the right."  
"Let all the people say Amen."  
Stargis, Mich.

An inmate of the Akron (O.) county infirmary, who died lately at the age of 54 years, is said to have taken thirty-two gallons of laudanum in the eight years preceding his death.



For the Religio-Philosophical Journal.  
THE WIDOW'S JOY.

BY O. W. BARNARD.

The old year now was dying fast  
And Christmas day had come at last,  
The morn was bright, the sky was clear  
And all were glad with best of cheer;  
All, save a widow, and lone,  
Whose heart was crushed, and dead as stone,  
For poverty, with chilling breath  
Has left her naught to hope but death.  
The struggle now shall soon give o'er,  
Her trembling limbs can do no more—  
Although the day is bright and fair,  
Her soul's weighed down with blank despair.  
And as the merry throngs go by  
She views them with a tearful eye,  
For on her hearth the fire is low  
And round her door untrodden snow.  
A wayward son in long years past  
Had o'er her life a shadow cast,  
But absence long now leaves him dead  
While all her hopes at length have fled:  
The landlord, too, which makes her grieve  
Has told her she must pay or leave,  
And every friend of former years  
Has left her now to grief and tears;  
And as the evening shades advance  
The merry throng with mirth and dance,  
Are whirling through the giddy maze  
Responsive to the wildest lays:  
The lighted halls with feasts are spread  
And love's soft flame o'er all is shed—  
And hearts are light, while joy abounds  
And music breathes its dulcet sounds,  
But 'neath the widow's humble roof  
Where warmth and comfort stand aloof,  
Lone shivering by a flickering light  
She sits forlorn this Christmas night:  
Dark thoughts of death oppress her brain,  
Unbidden oft they come again  
Until at length with firm resolve,  
Its mysteries that night she'll solve!  
Abruptly then her blood was stirred,  
For suddenly a rap was heard—  
The door was swung, and in there came  
A well-dressed man of portly frame—  
"My son!" "my mother!" then was spoken,  
And thus the silence long was broken—  
The widow's arms were round her boy,  
And none that night felt sadder joy.

For the Religio-Philosophical Journal.  
SHELLEY.

BY FLORENCE HOLBROOK.

When the blue waters of the Mediterranean  
moaned their dirge over the golden head  
of the poet Shelley, the friends of his heart felt  
that a spirit of nobleness and truth had taken  
its flight to fairer realms, and they were  
left to "weep for Adonais! he is dead."  
His life was one struggle for justice and  
freedom. Wherever he saw an individual or  
nation striving and sweating under a weary  
load, with no thought of possible consequences  
to himself, he took upon himself their  
burdens and made their cause his own.  
He fought openly and undiminishedly all  
tyrannies in social, religious and political  
life. Everywhere misunderstood, deceived  
and despised, he endured calumny and ban-  
ishment from home and college, and, un-  
dismayed, with calm spirit and pure heart he  
kept on in the steady pursuit of that which  
he saw was true, always persecuted for right-  
eousness' sake.  
He lived but twenty-nine years as we count  
time, but this "heart of hearts" experienced  
more of light and shadow, intense sympathy,  
high aspiration, and self-sacrificing love  
than could be crowded into a hundred years  
of an ordinary life.  
His was a nature of intense spirituality.  
His poems are himself. He thought it pro-  
fane to write anything not entirely his deepest  
convictions, and so we have in his poems  
his ideals of life and love, his convictions  
upon life's problems.  
In many ways the beautiful thoughts of  
this sensitive soul repay study and enrich  
the thought of the student by giving broader  
views and more generous impulses—but it  
is as a teacher of spiritual philosophy I wish  
to present him to-day.  
His greatness of soul unfitted to the nar-  
rowness of creed,—his generous spirit revolt-  
ing from the terrible doctrines of the ortho-  
dox church as expressed in their creeds,—his  
truth wounded and sick of the sham and de-  
ceit he found everywhere in organized Chris-  
tianity, he turned violently away to that  
which was outside the church,—to what was  
termed materialism.  
But standing on this broad plane, our Ariel  
on poised wings more than equalled the flight  
of his own Skylark and penetrated the starry  
heavens. Strange indeed, is it that the term  
materialist was ever applied to this most  
spiritual of poets. Full of dreams and vi-  
sions, starting from sleep with the conscious-  
ness of having seen the spirits of the departed,  
haunted by fairy forms, he impressed his  
friends as being an inhabitant of some fairer  
land, so pure, so disinterested, so radiant his  
spirit, and their favorite name for this poet  
of poets was Ariel. What name so appropri-  
ate for the singer whose carols sprang forth  
from a heart overcharged with tenderness  
and attuned to sweetest melodies; songs of  
love and purity that flooded the earth and  
rose to aerial heights; for his poetry, though  
teaching truths for practical lives, seems to  
shimmer and gleam with a radiance not of  
the earth, but of the realm of spirit.  
Speaking of the problem of a future life  
Shelley said: "That there is a solution of  
the riddle no one doubts, but until better  
arguments can be produced than sophisms  
which disgrace the cause, the unextinguish-  
able desire for immortality by which we are  
all impelled must remain the strongest and  
the only presumption that eternity is the in-  
heritance of every human being." His soul  
longed for the philosophy and satisfying  
truths of Spiritualism, but found them not  
except in his highest poetic ecstasy. But  
had he lived to-day Spiritualism would have  
been a welcome haven to this world-tossed  
and weary soul. In fact all his poems em-  
body aspirations for immortality. Sele-  
ctions can hardly be made without injuring  
the effect. The soul of the reader rises and  
soars and soars again, expanding under the  
vivifying influence of noble thoughts nobly  
sung.  
To call but a few flowers from this Italia  
of sweets, we find him saying, in the "Sen-  
sitive Plant":  
"For love and beauty, and delight  
The soul is death no change."  
And in that unparalleled elegy, Adonais,  
he says:

"Peace, peace! he is not dead, he doth not sleep!  
He hath awakened from the dream of life.  
'Tis he, 'tis he, whose smile we can no more  
see,  
And in mad trance strike with our spirit's knife  
Invulnerable nothings.  
He lives, he wakes,—'tis Death is dead, not he;  
Mourn not for Adonais!"  
and  
"The soul of Adonais, like a star,  
Beacons from the abode where the Eternal are."  
In the Hymn to Intellectual Beauty he tells  
us that—  
"While yet a boy I sought for ghosts and sped  
Through many a listening chamber, cave and ruin,  
And starlight wood, with fearful steps pursuing  
Hopes of high talk with the departed dead."  
In Queen Mab, written when he was but  
eighteen, we find the following courageous  
thoughts:  
"Yet human Spirit, bravely hold thy course.  
Let virtue teach thee firmly to pursue  
The gradual paths of an aspiring change:  
For birth and life and death, and that strange state  
Before the naked soul has found its home,  
All tend to perfect happiness and urge  
The restless wheels of being on their way.  
Whose flashing spokes, instinct with infinite life,  
Bicker and burn to gain their destined goal.  
For birth but wakes the spirit to the sense  
Of outward shows, whose unperceived shape  
New modes of passion to its frame may lend;  
Life is its state of action, and the store  
Of all events is aggregated there.  
That vulgarize the eternal universe;  
Death is a gate of dreariness and gloom,  
That leads to azure isles and beaming skies,  
And happy regions of eternal hope.  
Therefore, O Spirit! fearlessly bear on."  
Fear not, then, Spirit! Death's disrobing hand—  
So welcome when the tyrant is awake,  
So welcome when the bigot's hell-torch burns;  
'Tis but the vesture of a darksome hour,  
The transient gulf-dream of a startling sleep.  
Death is no foe to virtue."  
Chicago, Dec. 10, 1885.

For the Religio-Philosophical Journal.  
A HISTORY OF SLATE WRITING.

BY J. SIMMONS.

In connection with the growth and progress of modern Spiritualism, the manifestation of independent slate writing has played an important part. A few words in relation to it may not be out of place at this time, when reports and retrospective views of past events are in order.  
Twenty-three years ago this winter, Dr. Henry Slade was in New Albany, Indiana, the guest of Gardiner Knapp. At that time, rapping and table tipping occurred in his presence. One evening a few friends, having assembled for that purpose, were sitting in a circle at the table, when in addition to the raps, a noise was heard, as if some one was writing on the underside of the table. It suggested the idea of supplying means whereby writing could be produced, if it was desirable to do so. The experiment was then made by placing a slate on which was a piece of chalk, on the carpet under the table. The sound of the chalk on the surface of the slate was heard, when, on looking, the letter W was found written in chalk on the slate. During the sitting there was written the full name of the father of a gentleman who was present at the table. This being the first word of independent slate writing occurring in and through the mediumship of Dr. Slade, it becomes a landmark in the history of the movement.  
Some weeks after this occurred, experiments were made with a slate and pencil at Dr. Slade's home in Michigan, which were also successful. Many failures attended these experiments, though it soon became evident that grounds were being gained, failures being less frequent, until their occurrence came to be regarded as an exception to the general rule. For some years writing could only be obtained on the Doctor's slate, held by himself under the table, usually pressing it against the under side of the table, so that he could grasp it with the slate, his thumb being above the table.  
In the meantime many investigators were anxious to have their slates used, often bringing them for that purpose, when many unsuccessful experiments were made. Thus matters stood when a gentleman had engaged for a sitting, at which his slate was to be held by Dr. Slade. Previous to his coming, one of Dr. Slade's guides (Owasoo) entranced the Doctor and said to me: "We think we will be able to write on the slate the gentleman is to bring, providing the medium is allowed to hold it in his hands a short time before the attempt is made to obtain the manifestation."  
When the gentleman arrived, he passed the slate to Dr. Slade who at once rubbed the surface with his hand as though he would erase any marks that might be on it. At the sitting writing was obtained on this slate, which was doubtless as gratifying to Dr. Slade as it was to the owner of the slate. Having succeeded in this instance, experiments were made with others, until it was soon found writing could be as readily obtained on slates brought by strangers as upon his own.  
The next step gained was in obtaining writing while the slate was held above the table; usually on the head, or at the back of the person sitting at Dr. Slade's right, so as to preclude the possibility of the pencil being seen while in the act of writing. This suggested the idea of inclosing the pencil between two slates, which may be held in plain view, when frequently one, and sometimes both inner surfaces have been covered with writing.  
Evidence of steadily increasing power was next manifested by a pencil writing on the under side of a slate that had been accidentally placed above it at the close of a sitting with a gentleman, who, with Dr. Slade, remained seated at the table engaged in conversation which was interrupted by their attention being called to the sound of writing, apparently on the slate when no one was touching it. After the sound ceased, a message was found written upon the under surface of the slate, the first obtained under such conditions.  
Encouraged by this, experiments were frequently made hoping that that manifestation might be repeated. Only at rare intervals were these hopes realized until some months had passed. Then it began to occur more readily, and was soon regarded on a level with other phases.  
Together with these improvements came that of some investigators obtaining writing while holding the slate, both the Doctor's hands being upon the table. Possibly one in ten of those sitting with him succeeded in obtaining writing in this way. Long before there was the slightest indication of our going to Europe, I was told by the Doctor's guide that we were to visit foreign countries; that through his mediumship they were the first to succeed in producing independent slate writing consecutively, that other spirits becoming familiar with the laws and conditions were in search of mediums through whom they would be able to produce it, adding that the time was not far distant when it would be looked upon as a common manifestation; also, that having introduced it in America, they were desirous of placing it to the credit of their medium, that through his mediumship it was introduced in Europe. In the course of time the unlocked for event

arrived. Arrangements were made for Dr. Slade to visit St. Petersburg, Russia, in the fall of 1878. Leaving New York on the first day of July he proceeded direct to London where he remained until about the first of February in the year following. After that he visited France, Holland, Belgium, Denmark, Germany and Austria, before going to St. Petersburg, where he arrived in the latter part of January, 1878.  
In April he returned to Berlin, Germany; went to Leipzig about the first of May, and on the 19th of June sailed from London bound for Melbourne, Australia. A year later he arrived in San Francisco, from where he returned by easy stages to New York in October, 1880. Having presented the phenomenon in all the countries visited, he had encircled this planet with a belt of independent slate writing that can't be rubbed out.

For the Religio-Philosophical Journal.  
Spiritual Manifestations Among the Children.

BY JOHN EDWARDS.

As we are nearing the Christmas festivities, we are constantly reminded of it by the young folks who are looking forward with sparkling eyes and happy hearts in anticipation of its advent, when Santa Claus and loving friends will dispense their gifts. "The gentle Nazarene, by his fondness and attention to children, exhibited a characteristic of sweetness which will ever shine with resplendent splendor."  
Since the last annual Christmas festivities, many families will have a vacant chair, rendered so by the death of one of the little children. If we consult the past history of the world, we will find but little light shed upon the final destiny and future status of mankind beyond the damp and dark tomb. Various have been the speculations adroit upon the important subject, while that class of people who believe simply in immortality can give us no definite or satisfactory idea of the life to come. The generally received opinion has been that those who were so fortunate as to be saved, would go so far away to the New Jerusalem described by John in his dreamy revelations, and could only tell us that the elect, redeemed, would play on harps and sing forever the song of Moses and the Lamb. That class of people asserted that our friends who had cut loose from the mortal, could never return again to earth, or hold sweet communion with loved ones left behind.  
The vacant chair to be seen at the next Christmas feast, may cause anguish and sorrow to many a fond mother's heart at the seeming absence of her child. Let that mother cheer up, and wipe away her tears, for God is love, and in His infinite wisdom, time and manner, He has partially drawn aside the curtain between the two worlds, by which we have been enabled to supplant blind faith by actual knowledge, and obtain a glimpse of the spirit, their homes, and conditions.  
The advent of Modern Spiritualism into the world has accomplished that fact, and reveals another truth: Our God is all love, and not subject to jealousy, hatred or revenge. He has created natural laws that are universal and immutable, under which all must square their lives, and work upward in both worlds until they shall have reached the topmost round in the ladder in ethereal spirit purification.  
Children on leaving the body can and do return again. It is best for their growth in spirit that they should return in order to learn experiences in the primary department, which their early carrying away renders necessary. Have enjoyed the pleasure of being present at several Christmas tree decorations, when there were far more spirit children present than those in the flesh, and which they participated in, and relished with the greatest delight.  
Now, in order to be a little more definite and specific, I will relate a few incidents as coming within the range of my personal experiences. About ten years ago, I became acquainted with a frail little girl seven years of age, who, at that age, began to exhibit the gift of mediumship. Her first evidences were in clairvoyance, in which she saw and described spirits. She had a cousin who had passed away three years previously, when about ten days old, weighing at birth two pounds. This spirit she saw often, as very small, and as the medium expressed it, totting along over the floor, hence from that incident, she was named Tottee, and known by no other name. I will add here that children in spirit life naturally stand on a much higher plane than in the earth form. In the first place they are not cramped by the physical body, and take observation of things passing around them in both worlds. Of the same age of earth children, they are brighter in their perceptions and learn faster.  
The medium, Hattie Helmick, had another cousin, who passed away in Paris, France, named Redding, about three years younger than Hattie. Then there are two or three other spirit children, who are not related, but who are often with the medium. At the age of eight years, the little medium child had seldom seen spirits clairvoyantly, but she rapidly developed the phase for independent spirit voices. She was always apparently in her normal condition. I have for many years sat with her, and conversed with these spirit children concerning their spirit employments and home, and noted their rapid improvements. They often laid their tiny velvety hands in my own. They would join mortals in singing childish songs, and often sang by themselves. They went to school and learned from books not printed on paper with ink, and they could, when in the presence of their medium, spell and read the book used by her. They rapidly progressed in writing, which I tested by handing them pencil and paper, which they wrote upon. On one occasion, they wrote my full address, giving the number of my house and street, for I had changed my residence a few days previous. These children exhibited in many respects human nature still. Redding was retiring and of a gentle disposition, and sang remarkably well, while his little cousin Tottee, was positive, energetic, fond of talking, and often witty in her remarks. If now living in the flesh, she would be about ten years of age. She has become the manager of the little spirit band around the medium, and peculiarly rendered so by her natural character and disposition. The medium's guardian spirit is Lucetta More, a cousin of Hannah More, the poetess. She very seldom converses, and then only to impart instructions about her ward.  
These spirit children would not only converse and sing, but would learn to play on children's musical instruments. They would eat candy and fruit. The medium slept with her grandmother, who was a great sufferer from asthma. She kept a liquid in her bedroom to take when suffering. She would hear raps on the bed, and distinctly hear the voice of Redding, asking her why she did not take some of her medicine. The grandmother replied that she had neglected to bring a spoon on retiring to bed. Redding then said he

would bring her one. Now all the doors and windows were closed, but a spoon in less than two minutes fell on her breast.  
To Materialists and people generally, in the flesh, the foregoing incidents related may appear childish and trivial, but emanating from spirit children they speak volumes.  
The strongest tie between earth and the Spirit-world is a mother's love for her dear absent darlings. Spiritualism opens up a way and removes all the doubts and uncertainties about her departed loved ones. She can, if she will, hold communion with them, which honor, fame, power, riches or old theology cannot bring her. In that divine fact and experience she finds solid consolation to know that her children, still alive, and soon will meet them on the ever green shore.  
Washington, D. C.

For the Religio-Philosophical Journal.  
Life without a Savior.

BY CHARLES DAWBARN.

Many years ago the bells rang out right cheerily one bright Sunday morning, and crowds of seventh-day worshippers were hurrying to their respective churches. In those days the Sunday service was counted as almost an interview with the great white Throne; and the minister was untouchable with a sanctity that has now dried up, and left him very much such a sinner as other men. Still, here and there was a solitary man and woman born to think an independent thought, and consequently were viewed with suspicion and hatred by the Christ-saved multitude. His satanic majesty, Tom Paine, was still a holy terror to the saints who first persecuted and "boycooted" the heretic, and when he was ruined and a beggar, pointed to the justice of an avenging God as the cause of his financial failure. That is largely of the past, save in a few small towns and villages, but not because man has grown better or wiser; but merely because the discoveries of science have left the church and its minister in the dark ages, where they belong.  
But on that bright and beautiful morning, when the nineteenth century was young, a father and his little daughter were taking a stroll and watching the crowds hurrying to their respective churches. Pointing across the street to where a fashionable throng was entering a gothic portal, and almost keeping step as the organ was already pealing its welcome, the father asked his daughter to look. "Jennie," said he, "do you see that crowd?"  
"Yes, father," she replied.  
"They are all people, my child, who are hurrying to try and save their selfish souls. Now, Jennie, I want you whilst you live, never to think about your soul, but to spend your life trying to do good and make others happy."  
That scene and its lesson were never forgotten, and that child Jennie has now "passed on," full of years, after a life lived in the very spirit of her father's lesson. It seems but the other day since I first met her, and little by little learned some of the more marked experiences of her eventful career. When the quaint old lady, richly dressed, but in a fashion of the past, greeted me for the first time at the close of one of my lectures, I wondered at her interest, for my theme had been, "Unborn Man." But as our acquaintance presently grew into intimacy and friendship, I learned to understand and appreciate her oneness of soul. She had no hatred of religion, but often visited the church and had warm friends both in pulpit and pew; but all thoughts of another life had become almost impossible to her, and I was astonished to find that even Spiritualism awoke only a passing interest in her mind. She seemed to have hardly a conception of God, or angel, or even of a hereafter—not from inability to think such thoughts, but simply because she was so full of care for others as to leave no hour for any feeling that turned toward her own immortality.  
Since I am not proposing to write her biography, I will say I cannot conceive of anything nobler than the life she has lived for twenty years past, and using that period as an illustration, I will leave her earlier record to remain, as it was written in the hearts of those she blessed. Early in the late war she found a deaf mute dying with consumption. To her surprise, there was neither home nor institution for such a case, but only for deaf mutes who could be instructed and educated to self-support; so she took the sufferer to her home, and presently another, and another followed. Epilepsy, dropsy, cancer, and human woe in silent agony found refuge there until she had some twenty of these unfortunate, each counted as her child, and looking to her as mother. When her load grew too heavy, the well known and noble Dr. Galland—himself the child of deaf-mute parents—came to her assistance. But for many years she lived amidst such surroundings, and, as she told me, for eighteen years she never had an unbroken night's rest; and all this time she was alone with her deaf mutes in that home, save as visitors and friends became interested in her work and called with donations to cheer her on her way. There was no morning to those sufferers. It was sunset to every inmate, and the vacated room had a new guest to-morrow. No wonder such a life was a study to me whilst she was here, and is yet a study now she has become a spirit.  
Most assuredly the faculty of worshipping something as superior to ourselves does not inhere to humanity. It is an inherited tendency, born of weakness and ignorance. True life demands no belittling of our own manhood, and may be nobly lived without influence from church or priest. Yet mortal life is a failure, if soul life remain undeveloped. But soul-saving does not mean soul life. That father was right, grandly right, in his lesson to that infant mind. Soul-saving is based on soul-salvation, and ties the spirit to a sphere where bigotry and church influence continue to reign supreme.  
But think of a life so grandly full of soul that it had no room even for Spiritualism. But how could it have? She was actually in the Spirit-world all her life; thinking its thoughts; doing its work; and had only to drop the earth covering to find she had been at home all the time. But she was in no sense a psychic. She could not have done her work amidst such surroundings, had she been a sensitive. I often sensed the presence of her father and mother in the home when I could induce her to talk of her early life, and I feel sure that their impressionable influence was none the less a blessing because unrecognized by her.  
She had made up her mind to take a long needed rest, and was intending to visit Europe, when on another summer morn, after but an hour's rest to a weary spirit, she once again heard her father's voice, "Jennie, my darling, home at last!" and so passed out into the life that awaits all who live to make others happy.

The Missouri Cremation Society has 400 members, twenty-five of whom are women.

For the Religio-Philosophical Journal.  
Granny Sapp's Christmas.

BY JULIA E. BURNS.

In Grayson county, Kentucky, lived a little stream called Caney Creek, there lived a widow and her seven sons. She was known far and wide as "Granny Sapp." She had come to the little log house when a bride. Here her children were born and reared, and now in her old age and widowhood she lived in peace and comfort with them. Simon, the youngest, a handsome boy of seventeen, was his mother's pet and favorite. It was a humble but happy home until the cry of war came through the land. One by one Granny's boys went to the call; one by one they fell: John, the eldest, at Bull Run; another at Shiloh, and so on until the six lay in bloody Southern graves, and the poor old mother clung with closer arms about her only boy, Simon. The war-cloud grew blacker and the love of country grew stronger in his breast, and one day he came home and putting his arms about his mother, spoke that one sentence that has paled the cheek of many women, "Mother, I have enlisted!" She, with Spartan mother calmness and religious faith, answered, "Go, my son, and God be with you."  
My father, who lived near, and who was the minister at the little church that Granny faithfully attended, often called on her. She could neither read nor write, and father did both for her, and tried to comfort her in her loneliness. Simon enlisted in March. In November a letter came from his Captain saying that he had been killed. The anguish of the mother was terrible. Every one was kind and sympathetic, for the badge of mourning was upon nearly every door-post in the land. I was then a very little girl, and could write only when under the control of spirits. This strange phenomenon was looked upon with awe and kept very secret by my father—not even my brother at home knew of it, and I did not understand anything about it.  
One day, not many weeks after the news of Simon Sapp's death, my father took me aside to have some spirit writing. A message was written that made his dear face shine with joy, and his eye to fill with happy tears. He read it over carefully, and then said to me, "Get your shawl and hood and come with me." I obeyed, and we went directly to Granny Sapp's. I can see her now as she sat so desolate and lonely by her fireside with a great old-fashioned Bible upon her lap. Although she could not read, she said it "was just such a comfort to sit and hold the Bible." My father seated himself near her and said in his kindly way, "Sister Sapp, you have confidence in me, have you not? and you will believe that I am sincere when I tell you that I have this morning learned that Simon is not dead?"  
"Oh! Brother Mavity, do not deceive me. You know his Captain wrote all about it. Yes! my boy, my baby, is gone forever from me."  
She rocked to and fro, wailing piteously. My father, in the plainest manner and in the very best way that he could command, told her of the strange gift that I possessed, and that he had that morning received a message from her son John, saying that Simon had been taken prisoner, and that he would come home. It took a long time to make her understand or believe. At last she produced an old school slate with one of Simon's half-finished "sums," and his pencil, and watched with eager eyes my hand as it was moved to write. I well remember the words, for father read them over and over to her:  
"Dear Mother, Simon will come home to you by Christmas.—John."  
"This is the fifteenth," said father. "Now you can look every day for him." She was the happiest woman I ever saw. We lived on the highway leading out from Litchfield, the nearest town, and I watched the road every day, hoping to see a form in blue going toward Granny's house, but the days went by and Christmas-day came, cold and clear, but still her boy had not come. Father was disappointed and full of sorrow for her. He went down to the little house to pray with her, and try to comfort her. I went with him as far as the creek, but I would go no farther. I felt as if I had committed a crime in being used as the means of raising false hopes in the poor old woman's bosom, and so I lingered, playing on the ice, and soon forgot her sorrow in the childish delight of "sliding." A noise in the snow made me turn, and there—a mere skeleton, a gaunt form in soldier blue—stood Simon Sapp. I ran to him with a cry of delight! "Go to the house and tell mother I don't want to surprise her." "Oh! she won't be surprised," I said. "What a blessed Christmas gift you will be!" and I caught his hand and almost pulled him along. He was weak and faint from his long tramp, and still longer starvation. We went up to the little window and looked in. My father was praying and the poor old mother with closed eyes and clasped hands was kneeling, the tears streaming down her withered cheeks. The man at my side trembled; he felt go my hand, softly raised the wooden latch, noiselessly opened the door, and crossed the room, then with a great sob he sank down by his mother's side, and put both his gaunt arms about her! Her wild cry of "Ah! my son!"—made my father look around—and then he closed his prayer with the most emphatic Amen I ever heard him utter. He arose, came out, closing the door, and we went home. We did not have any turkey for dinner, nor did I get any presents; but all the same it was the happiest Christmas of my life.  
In some recent scientific experiments on the effects of cold, two frogs were frozen solid in a temperature of about 20° Fahrenheit, and kept in that condition for half an hour. On thawing slowly they recovered perfectly, but it was found that longer periods of exposure invariably killed the animals. The experiment was tried of freezing hermetically sealed meat, so as to kill its bacterial organisms, and thus render it incapable of putrefying. It was found, however, that so low a temperature as 80° below zero would not destroy the vitality of micro organisms. It was thus made clear that the attempts to preserve meat for a long time by a momentary freezing of it must be abandoned.  
A club for deaf and dumb people has been formed in Paris. It is called the "Club of the Silent," and nobody who is not deaf and dumb can be a member. The waiters and other servants are also deaf mutes. There are over fifty members, all wealthy, and all great witty players.

Horsford's Acid Phosphate.  
ASSISTS MENTAL LABOR.

Prof. ADOLPH OTT, New York, says of the Acid Phosphate: "I have been enabled to devote myself to hard mental labor, from shortly after breakfast till a late hour in the evening without experiencing the slightest relaxation, and I would not now at any rate dispense with it."







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By JOHN O. BUNDY.

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CHICAGO, ILL., Saturday, December 26, 1885.

## A Day of Good Cheer.

Whatever may be the history of the day designated as the 25th of December, whether of pagan origin or otherwise—we take great pleasure in wishing the readers of the JOURNAL a merry Christmas!—a merry Christmas from which such practical, vitalizing lessons can be derived, that it will exert its genial, elevating influence during the entire year, making each one better adapted to meet the trying exigencies of this life, as well as better prepared to face the scrutinizing glance of angels.

It has been well said that "our lives have their many different aims, as the ships on the ocean are making for every port on its shores. Some, bearing rich cargoes, are steering away for lands beyond. Some, also freighted, make for other points on the same shore. And there are pretty pleasure crafts, that day by day put forth on a swift, aimless course, and return to the starting place, only to repeat to-morrow their voyage, objectless as the butterfly's zig-zag flight. We ought not to rest satisfied that all is well when we do not know toward what harbor we are turning our course." Hence the impetus of good will and good cheer that one cordially receives and generously imparts to others on Christmas, should invariably tend towards the elevation and refinement of character, and continue throughout the whole of the coming year, in fact, exist throughout the entire life. "As each ray of the sunbeam aids in the production of the photograph, so each good deed, however trifling it may be, is an element in the development of our moral being," and tends to unfold a true manhood and a refined spiritual nature.

A very pretty story is told in New York by the *Herald*, of Mrs. William Astor. She sat at her parlor window on Fifth Avenue, on one occasion, watching a gang of one hundred men who were excavating in the street for steam pipes. The day was hot, the labor severe. Toward noon she sent her butler to inform the foreman that when the men stopped work she wished them to march past her house in single file. As they did so the butler stood at the foot of the steps and gave each man a dollar with which to purchase something extra for lunch.

The world will not be what it should, until the kind promptings, generous impulses and philanthropic purposes that generally well up in the soul on Christmas, are continued throughout the entire year, and, like this wealthy lady, each one endeavors to create good cheer and sunshine wherever it is possible to do so, regardless of the day or the occasion.

In wishing all the subscribers of the JOURNAL a merry Christmas, we do so with the heart-felt realization that we have performed with painstaking care and unwavering devotion to the truth, our obligations to them, in furnishing them each week with a paper containing some of the best and most advanced thought of the age. In analyzing the character of what purported to be manifestations of spirit power, in every case our judgment has proved correct, and what we have presented as fraudulent phenomena, has eventually proved to be that and nothing else. Feeling that we have done our whole duty to the patrons of the JOURNAL in a careful, conscientious manner, we are especially happy in wishing them a merry Christmas, and prosperity through the coming year.

Feeling, too, that our good wishes and sincere regard for our subscribers will awaken a responsive chord in their hearts, some who are now delinquent could greatly strengthen our power to continue the good work, and greatly aid and encourage us by remitting the small amounts due us. We are confident they will do so, for we have an abiding faith

and trust in those who have rallied around the JOURNAL in the endeavor to redeem Spiritualism from the charlatanism that has so long infested its ranks.

Every one should bear in mind that Christmas constitutes only one three hundred-sixty-fifth of the entire year, and the happy thoughts, philanthropic intentions and schemes for the betterment of those less fortunate than himself, should not be allowed to diminish in intensity. As one Christmas recedes and another approaches, the days intervening should each respectively have their share of practical discriminating benevolence; his obligations to others should be considered as sacred, and the balance sheet show in his favor in that region where Justice presides, taking cognizance of all the acts of man.

The JOURNAL sustains itself on the principle of giving and receiving, and the constant aim has been to so conduct it that its readers may feel enriched spiritually and otherwise, by its weekly perusal.

## Hydrophobia in its Various Stages Cured by Inoculation.

A cablegram from Paris to the *Chicago Tribune*, gives an account of a visit by a gentleman there to the laboratory of M. Pasteur, the noted Parisian scientist, who treats successfully hydrophobia in its various stages, by inoculation. He passed through several corridors and ante-rooms lined with hundreds of cages containing rabbits in every imaginable stage of hydrophobia. In the court-yard were dozens of caged dogs, some of them mad, others about to become mad. In the corner of the laboratory he found a young medical student examining a dead rabbit with a microscope. He asked, "Can I see M. Pasteur?" The student approached him cautiously, with an inoculating syringe in his hand, and replied, "Are you the gentleman from Lyons that was bitten last week six times by a mad mastiff?"

"No," said the gentleman, "I am a *Tribune* correspondent, and am very anxious to see M. Pasteur." The young man at once took his card to M. Pasteur, and in a few moments returned in company with the famous chemist.

The visitor explained to M. Pasteur about the children bitten in New Jersey by a mad dog, and who were then on their way to Paris, to be treated by him, and asked, "Is there any hope for them?"

"Most certainly there is," says Pasteur. "In fact, I have received a cablegram about these very children. Of course the sooner after the bite the treatment, begins the better. I don't like to attempt a *four de force*, except from necessity, but I am confident my treatment will be successful if commenced at any time before actual hydrophobia sets in, even if a year or more elapses between the bite and the commencement of treatment. In fact, I have already successfully treated several cases that only reached my laboratory two months after they had been bitten. The treatment in such instances lasts longer and is more complicated."

Pasteur now has seventy-three cases under his treatment. They are both male and female, and of all ages, ranging from four months to sixty years. They are doing well, and in no instance, it is said, has the treatment failed. The Government has placed the Hotel Dieu Hospital at his disposal for patients whose wounds require dressing. Most patients, however live in apartments near his laboratory, and call once or twice a day, as the case may be, for inoculation. The majority of his patients are so poor they are scarcely able to pay for sustenance. He accepts no fee for attendance, but any sum that the patients can afford to pay or send him he puts aside as a fund to defray the expenses of treating for destitute patients.

Pasteur claims that there ought to be a hydrophobia hospital in New York or some central point in the United States that would suffice for the whole continent of North America. A model hospital should also be established in Paris which would suffice for Western Europe. Another hospital should be established in Russia, where hydrophobia is very frequent, not only among dogs but among wolves. Four weeks ago a Russian peasant bitten by a mad wolf was sent to Pasteur from Siberia, but he died of acute hydrophobia before he was able to reach Paris. Wolf hydrophobia is much more virulent than dog hydrophobia, and works with far greater celerity.

## An Old Man's Vagaries.

Frederick A. Goetz, as he stood on Madison street bridge one night last week was sixty years old and weary of life. His arms were full of books. Some manuscripts were among the lot. The solitary old man threw these precious treasures of his heart and brain into the waters and mournfully watched them as they floated out of sight. When the last volume was cast over the rail, he glanced around him quickly to see if all was quiet, and then began to drag his emaciated form up to the top of the railing. In another moment he would have passed to his accounting had not Officer Sheehan, who had been watching him from behind a pillar near by, grasped him and pulled him back. Before Justice White the next day the old prisoner said at first that he had no intention to commit suicide, and spoke so rationally that the Justice had no suspicions as to his sanity, but in a few minutes Mr. Goetz began to mumble to himself and then broke out with the exclamation: "Yes, it is true, I wanted to drown myself. I have no friends and was tired of life." The Justice then thought it best to

remand him until the county physician could examine him as to his sanity. So says the *Tribune*.

The poor, from a variety of causes, always have been, and will continue to be for a long time in the future, an integral part of the human family, and will require the assistance and encouragement of those more fortunate than themselves in the possession of this world's goods. To some poverty is unavoidable, and without assistance in various ways, they would, like that old man, seek relief from their troubles in suicide. A little financial aid, with kind and encouraging words, has enabled many who were on the verge of destruction, to rally and become useful citizens of society. Each one should try and assist some one beneath him, and render his or her pathway smoother in life.

## Christmas.

In accordance with our usage for some years we issue this as a Christmas number of the RELIGIO-PHILOSOPHICAL JOURNAL. By long established custom Christmas is a holiday among more than a hundred million people. Of these the larger part have educational and traditional opinions touching the miraculous birth and mission of Jesus, and the mysteries of Trinity and Atonement which we do not accept, which are slowly but surely fading away, and which are not in accord with the genius and spirit of the great spiritual movement. Yet good reasons exist, and will long stand, for the Christmas festival. It is a holiday, and in this working and toiling world, such days give needed refreshment and cheer to soul and body. It is a revival of the idea of "peace on earth and good will among men," and surely that is needed. It is a day given not merely to the speaking of cheerful words, but to the doing of kindly deeds, and all helps of that kind are good.

It is a celebration of the birth day of a person rich in spiritual gifts, whose words and works opened the way for a great religious movement, a step upward to clearer light and broader views.

We are well aware of the critical doubts as to the existence of Jesus, of the darker side of historic Christianity, of its present imperfections and of the dogmatism that assumes sole fitness for its name to-day, but it is reasonable to recognize it as one of the great efforts of mankind for spiritual development, even as we do Buddhism and Mohammedanism, and other like steps. Long after all superstitions and miraculous conceptions touching the career of religious pioneers and leaders shall have passed away, men will hold festivals to commemorate the birth of the good and great sons and daughters of humanity, and in such spirit we can keep this Christmas.

Spiritualists celebrate March 31st as the birthday of modern Spiritualism, and in doing so they fitly recognize the greatness of the opening of a new era; yet there is an imperative tie to persons and things in Spiritualism, as in modern Christian churches. We celebrate the clearer opening of a great truth—precious even if "these treasures are given to us in earthen vessels."

We may well bear in mind that Christmas is a day which revives and helps to keep clear the thought of our immortal life, for the birth and resurrection of Christ are closely linked in many minds. These views of the resurrection may be dim, yet they show the soul's instinctive outlook beyond; and if we can see better what it meant, and what natural rising of the spiritual body from the so-called death-bed awaits us all, it is well for us.

We fill this Christmas sheet with the golden words of many choice contributors, and while we cheerfully join with the millions to celebrate the day, would thus give it a larger significance.

Our gifted poet, Lizzie Doten, well says: "For the soul in its unfolding, Evermore its thought remoulding, Learns more truly in its progress, how to love and to adore!"

The New York *Tribune* says that society at St. Petersburg is just now much occupied with the revival of a very curious story. About three years ago there was a spiritualistic séance at the Officers' Club in that city, at which the spirit of a famous departed general was called up, and prophesied amongst other things that there would be a great war in 1886, in which Russia would take the leading part. As the ghost of the deceased warrior mentioned amongst the names of officers who would greatly distinguish themselves in the war, those of some men who did not even figure in the army list, the affair was looked upon as a joke and nothing more was thought of it. But, by a strange coincidence, amongst recent appointments to the rank of commissioned officers the very names appear which the spirit had foretold, the bearers being men of no family, who have risen from the ranks. As there is no country in the world where superstition is carried to such an extent as in Russia, the incident has caused quite a sensation. It would be very strange if at the commencement of the year 1886 we should see Russia drawn into a war with Austria, as a result of the struggle between Serbia and Bulgaria.

In the Chinese maritime reports it is stated that the Amls savages of South Formosa "harden their children" by bathing. The infant is thrown into a tub of cold water on the day of its birth, and a month afterward is taken to the river or sea and allowed to struggle until tired out. The Amls children can swim long before they are able to walk. It is said that the "hardened" ones become strong because they were born so; the treatment knocks out the weak ones.

## GENERAL ITEMS.

Mrs. A. P. Brown will lecture in Portland, Me., January 17th and 24th.

Giles B. Stebbins spoke in the Unitarian church at Mt. Pleasant, Mich., Dec. 16th.

We regret to say that Payton Spence, of New York city, is suffering from an attack of inflammatory rheumatism.

Mrs. L. Spencer lectured last Sunday at 167 Washington St., for the Society of United Spiritualists.

The inspirational lecturer, Geo. A. Fuller, of Dover, Mass., has removed to Boston, and is now located at 136 Chandler Street.

A few articles intended for this number of the JOURNAL were unavoidably crowded out. They will appear next week.

The Western Bookseller, 133 La Salle street, this city, has issued its Christmas number. It is fully illustrated and devoted to the interests of the book trade.

Charles Foster, at one time an excellent medium, who had been sick for a long time with softening of the brain, passed to spirit life at Salem, Mass., December 15th.

Mr. Doud, a pupil of Dr. Hotchkiss, the "Snapping Doctor" of St. Louis, is now located at 655 W. Lake Street, where he can be consulted by the afflicted.

Sunday, December 20th, Mr. J. J. Morse spoke in the engine house, Sawyer's Mills, Dover, N. H. In the evening of the same day a social meeting was held at which Mr. Morse was present.

Dr. D. P. Kayser has returned from his trip to New Mexico apparently much improved by his sojourn in the mountains and better prepared for business than when he left. He can be addressed in care of this office till further notice.

Mrs. F. O. Hyzer, 6 First St., Baltimore, Md., will be pleased to accept calls in the New England cities during the spring and autumn. She can be addressed as above, and all correspondence will be promptly attended to.

Charles H. Tweed, who died at Pittsburgh recently, said in his will, "No flowers at the funeral, crape on the door, nor monument nor stone to mark the grave. The first is cheap respect, the second heathenism, and the last I cannot afford. What money there is must be devoted to useful purposes."

Richard B. Westbrook, D. D., LL.D., delivered an excellent Memorial Address at the opening of the spring course of lectures of the Wagner Free Institute of Science, at Philadelphia, March 7th, 1885. It has been published in pamphlet form.

The Spiritualist meeting at Portage City, Wis., the 11th, 12th, and 13th, was addressed by Mrs. Bishop and Mrs. L. Spencer of Milwaukee. Mrs. Spencer gave two sances in a public hall, which were largely attended, nearly all of her descriptions of spirits being recognized.

The express companies throughout America are constantly enlarging their capacity for issuing money orders. This is a safe and easy way to remit by letter, and we heartily recommend it to our patrons. The fee is small and the company are responsible for losses.

Under date of Dec. 14, J. Simmons writes as follows from Boston: "Next Wednesday Slade and I will start for Weston, W. Va. We expect to remain there a week or ten days. The Doctor has been ill most of the time for three weeks. He dressed himself this morning but was obliged to go back to bed. He is being handled very strangely."

Referring to the decision of the Roman Church declaring the operation of craniotomy to constitute homicide, Dr. Meizner writes to the *Medical Record* that according to the Mishna—the earliest collection of rabbinical decisions—"It is justifiable to kill the unborn infant in order to save the mother, as her life precedes his life." If the child be partially born, however, the rule does not apply, as "one human life must not be set aside on account of another."

A Stonington (Conn.) man past the meridian of life, and soaked in tobacco since he was a 6-months-old babe, has suddenly stopped using the weed, and can give no reason for the act. The man relates that when a baby he was very cross, and no remedy for his ill-nature could be found. One day, creeping on the floor, he chanced upon a chunk of tobacco, put it in his mouth, and the effect was magical. He was a good-natured babe thereafter. So he was given tobacco along with his milk. Now, after fifty years, he chews the weed.

The "Convention Number" of the *Union Signal* is very attractive. It contains a full account of the 12th annual session of the N. W. C. T. U., lately held at Philadelphia. The object to be attained is a worthy one and should be well sustained. The plans for a world's W. C. T. U.; the department of organization and the suppression of the social evil, are more directly under the supervision of Miss Frances E. Willard, the President, than other departments. These plans are reviewed thoroughly and in an interesting manner, and appeal to the best sentiments of all thoughtful men and women. Other interesting subjects, too numerous to mention here, but of vital importance, are allotted much space and many words of good cheer were received and read. Miss Willard and her co-workers are entitled to much praise, and we join their host of friends in wishing them much success. This number should be freely circulated and well read, for the facts therein contained are pertinent and debatable.

For the Religio-Philosophical Journal.

## THE DIVINE CHILD.

BY HUDSON TUTTLE.

A November night, with gusty wind and the first snow whirling in the air from the black masses of clouds, rifted and torn, which drifted past the ascending moon. A man might have been seen by any one who felt sufficient interest, hurrying along the almost deserted street, towards the river front. He reached the wharf, and as he paused near the last lamp, it might have been observed that although his clothing was of rich material, he was not prepared for the inclement weather. One would scarcely notice his clothing, once having caught a glimpse of his face. The features were finely cut and sharply defined, but thin, deep-lined, haggard and careworn, with the pallor which comes of dissipation. Once handsome, strong, manly; now fascinating with mystery, pitiable because of a half-revealed history of a wrecked life. He paused, furtively glanced around him, and in a voice cultured, but shaky and rough from indulged passion, uttered the thoughts which could only take sufficient form and substance by being spoken:

"The sun went down red to-night, which was as it should be on this, my last day. I have seen enough of red evenings, and red days for that matter, and now we will have an end of them. Cold! Yes, I am cold, but it is a pleasure to suffer. It takes a little off the torture of my mind, to which any physical suffering is a relief and rest. No waste is like that of a wasted life, and when to that is added the wasting of other lives dependent on and devoted to you, what damnation ought it not to bring? Opportunities? They were great and many, but I have seized only those for evil, and have thus soon reached the end. If this deed is done where will it find me? I take the chances, as I could at cards, but here there is no stuffed sleeve, no bluff. An inquest over a man drowned will be the finale. Blow sharply, winds, and cool the heat of my temples with your frosty breath. You have pity in your coldness. I have found little elsewhere, and have shown less."

He walked slowly toward the wharf, where the outlines of the ships were dimly visible, chafing at their moorings, while beyond the dark tide streamed in with lines of foam, and hissing dash of spray. A cold and angry sea-scape, forbidding to the lover of life; inviting to those who have satiated on its poisoned cup to the bitter dregs.

"One swift leap and the tide will claim all that is given it." He looked down beyond the oozing timbers where the water impatiently eddied in swift streams. "It is cold," he said. "Ah! cold, but it will put out the fires of hell burning in my soul. The flame has grown hot by what has fed upon, until nothing now is left but the embers of a blackened memory, which soon will be as though it had never been." A faint moan came from the shadow of a tall warehouse, like the wind, yet not the wind. He turned, and again it rose more distinctly. "That is a cry of distress. Some human being wants assistance to live! Life may be worth its trials to some—at least they think it is." Mechanically he walked in the direction of the moan. In the shadow lay a bundle from which proceeded the sounds that had attracted his attention. A mother, in scorn of nature, had deserted her helpless infant. The white mantle of snow had shrouded it, as though the clouds in sympathy with her agony had woven a garment for it with their frozen tears. He brushed the snow from the bundle, and carried it in his arms to the lamp-light. "If it is destined to die, it had better die with me than linger here, freezing through the night! That would be murder! Ha! ha!" He laughed in a hard metallic tone. "Murder, but what boots it? I have already red hands, red with the blood of the one whom I loved better than life or hope of heaven." He then drew aside the coarse, ragged shawl and the light fell on the face of a young child, sweet and beautiful. He gave a sudden start, and almost dropped his burden. His face expressed quickly any emotions of the heart; despair, joy, regret and absorbing love.

"Oh! God in heaven," he at length cried. "What is this I look upon? Her dead face, her Auburn hair, the dimple of cheek and chin reproduced, and those eyes, with the same soft light and questioning? Speak!" he cried madly. "Speak, and tell me how you were cast on this shore at this eventful moment, to reproach me with your gentle eyes, and call me back to the penalties of life! Speak," he continued, frantically clutching the burden as though he would wring the secret from it. "Speak!" The child smiled in his frenzied face and stretched out one tiny arm. "I am a fool as well as a knave. It has no word for me. Fool, who, under the moment's excitement, sees in this babe the features of the only one I ever loved. Loved? Aye, loved, and gave for her love disgrace, ruin, death!"

He leaned against the lamp-post clenching tightly his burden, and memory reproduced the swift moving scenes of the past. A youth with all advantages, leaving the path of honorable endeavor, and plunging into the seething tide of indulgence. In a lucid moment he meets a maiden who is all he ever dreamed, and actuated by the high incentive of winning her by making himself worthy, he reforms. Then came the home made attractive by wealth and skill. The garden, the lawn, the arbors, and paths where the days were too short for the joys they brought. It was a landscape with brilliant coloring, spanned with rainbows and sparkling with the dew of life's morning, over which suddenly swept a black cloud charged with the thunder bolts of despair. He was tempted, and fell out of this Eden, with clouded intellect and excited passions, and was charged with high-handed crimes—fled, and in the seclusion of the lowest dens of infamy concealed his shame. At length gaining mastery of himself, he returned to his home to find it deserted. A single year had been sufficient to bring the shadows of desolation, and blast the early Eden. The paths were grass-grown, weeds flaunted their coarse leaves among the roses, the arbors were broken, and neglect and decay spoke the absence of attending care.

"Where has she gone?" Ask the old man trudging along through the village street, and he will tell you that her proud heart could not brook the sympathy it received on every hand, and she fled from the kindness of her friends to lose identity in the city and to die. That was the brief story which bore the weight of infinite suffering. What more? Nothing but the expiation of his crime; to forestall the law, and go swiftly to the goal towards which it crept.

"No!" said he, as though repulsing a temptation. "Over my own life I may have a right, but not over this innocent one. My heart grows warm toward it, and I leave its life, possibly it may in part atone for some wrong committed." He closely pressed it to his bosom as he swiftly passed along



Physical Man, \$1.50; Stories for Our Children, 50 cents; Other Worlds Interviewed, \$1.50.











For the Religio-Philosophical Journal.  
**THE DYING YEAR.**

"Sic transit gloria mundi."

The Year is dying now—the same disease  
That steals the verdure from the forest trees  
And wastes the lovely forms of earth away,  
Is making now the vanquished Year its prey,  
And Nature, as if conscious of the doom  
Of this last son of Time, is wrapt in gloom.  
Lest haply he should see the year expire  
The Sun has veiled his chariot of fire  
In hazy clouds, and from his zenith height  
Withdraws his course and hastens out of sight.  
The crescent moon shall fill and wane once more  
To light the dying monarch to the shore  
Of those unfathomable, mystic seas,  
Where, silent, sleep the bygone centuries!

Of all the train of this departing year,  
Of months and seasons, one alone is here.  
Spring, Summer, Autumn—all are with the past,  
And Winter, stern and cold, has come at last  
From northern climes and frozen arctic shores,  
To howl in tempest round our very doors.  
Chilled through the heart the dying king will go,  
Wrapped in a winding sheet of ice and snow;  
A wreath of withered leaves his crown shall be,  
His regent the storm king's minstrelsy;  
Cold wintry blasts attend his obsequies,  
And sing his dirge through all the leafless trees.  
No birds will come their joyous notes to swell,  
And bid the parting year a last farewell—  
No mortal rear a mausoleum grand,  
But in our hearts his monuments will stand.  
No bard immortal will, in flowing verse,  
The praises of the dying Year rehearse,  
But unknown hands must weave the flowing rhyme,  
And strew bright flowers upon the grave of Time.

The spectral past that rises in review,  
As years expire and time begins anew,  
Though silent to the ear, hath voices still  
That through the chambers of the memory thrill.  
They speak of hopes, resplendent in their birth,  
But faded like the blighted flowers of earth;  
Of youthful visions fair, but born to die,  
Like sunset hues from out the evening sky;  
Of cherished forms that come of memory's call  
Before the mind like shadows on the wall;  
Forms that no prayers, nor sorrowing tears could  
Save

From Death's embrace, nor from the silent grave.

The voices of the past are in the soul,  
And speak in visions we can never control,  
When through the passive outward, "streams the light

Of other days" upon the spirit's sight,  
Revealing every old familiar scene  
As though long years had never rolled between.  
'Tis thus when life's brief journey here is run  
The past and present mingle into one.  
There's not an aspiration of the mind  
Nor to external life can be confined,  
Nor object loved and fondly cherished here,  
That in the future will not reappear.

Why should the church-yard seem so cold and dread,  
That city of the congregated dead,  
Whose marble towers and mausoleums rise  
To show where Wealth, or Fame, or Fashion lies?  
Ah, well we know the spirit cannot stay  
Beneath those mould'ring monuments of clay,  
And though a name be graven on the stone,  
We read it feeling we are there alone.  
Nor does the grave's unbroken silence give  
One token that the loved and lost still live;  
Yet from the tomb where better tears were wrung  
From weeping eyes, immortal life hath sprung,  
And though the willow and may o'er it wave,  
The amaranth should grow above the grave.

On fountain, stream and lake, his icy seal  
Remains the Winter sets. They all congeal  
Beneath his blighting touch and chilling breath,  
And though all life before, lie still in death.  
Spook by autumnal blasts, the sere leaves fall  
In silence to the earth—a fitting pall  
To hide the forms of death that withered lie  
Where herbage, grass and fragrant wild flowers die.  
Through forest wild, in mountain, copse and glen,  
O'er fertile fields, among the haunts of men—  
Where'er the frosty feet of Winter tread  
The earth is strewn with relics of the dead,  
And e'en the stately rose, in Summer ripe  
With latest vigor, seems bereft of life,  
And Nature now no promise deigns to give  
That e'er again her mould'ring dead will live.

Yet wait, nor judge of Nature by what seems,  
Since that is oft illusive, like the dreams  
Of night, when fancy roams by reason's way  
Unchained, through scenes that, waking, fade away.  
Wait! till the resurrection morn shall break  
Upon the earth and bid the dead awake!  
Then starting into life, new forms shall rise,  
And verdant beauty glow in earth and skies!  
No high angel's thrilling trump shall sound,  
To wake the slumbering dead and rend the ground,  
No voice shall echo through the realms of death,  
Save that which speaks in Spring's warm, gentle  
breath.

Yet that shall break the power of Winter's reign,  
And fill the earth with life and joy again.  
Such changes time, on silent, useless wing,  
And rolling years in quick succession bring.  
More potent far than king's imperious god,  
The voice of Nature is the voice of God!

What then? Shall Nature change and death defy  
And only Godlike man forever die—  
The heaven-born aspirations of his soul  
Find in the grave their final rest and goal?  
Shall Spring to earth restore new life and bloom  
And man not live again beyond the tomb?  
Shall darkness lie before the morning light  
And human life go out in endless night?  
No! doubting soul, let what thou here dost see  
Of Nature, teach thee this immortality.  
And when thou treadest on the verge of time,  
Repose thy spirit on this trust sublime.  
The years may pass till Time itself grows old,  
Till Spring no more succeeds the Winter's cold,  
The weary sun go down at night in gloom,  
And never more the darkened earth relume,  
The stars grow pale and fade from out the sky,  
But man, while God endures, can never die!

P. E. FARNSWORTH.

For the Religio-Philosophical Journal.  
**An Invitation.**

BY EMMA TUTTLE.

O hundred angels, who kept Christmas cheer  
With us, in your dear bodies, long ago,  
It may seem cruel from your flower-starred lands  
That we invite you to our fields of snow.  
You, in your well used freedom to expand,  
Your youth regiven, your wisdom deep and clear,  
But come and be our guests this Christmas tide,  
Forever beautiful, forever dear.

Your pictures wreathed with holly light our walls,  
Fixing your outlines as you were of old;  
Now you will come clad in Heaven's gauze and  
flowers.

While our coarse suitings bar the winter's cold,  
New friends are dear, but old friends seem divine,  
And we were lonesome if you joined us not.  
You may be viewless, but our souls will know  
If you are near in spirit, as in thought.

The gentle tones which blest our Christmas days  
When we were children, eager for but toys,  
Would fall like balmy blessings on our ears,  
So sore confused and pained with blameworthy noise.  
Your sweet usefulness which, it may be,  
Hastened your going to immortal lands  
We tax again, and toward the far unseen  
Plead hopefully, and reach our shivering hands.

Come and rekindle hope within our hearts,  
And give us patience while fruition waits;  
Sing to us strains of the grand triumph song,  
Which you have learned beyond Death's marble  
gates.

Oh! reassure us that you live, and love,  
And carry thoughts of us within your lives;  
We are so blind and doubting!—oh! forgive  
This thousandth time the ghostly doubt revives.

The pallid fear about the Ego lost  
Rises to haunt the brain uncounted times,  
And then we hark to hear you sing, "I live,  
And so shall thou!" in musical, sweet chimes.  
When Christmas bells ring for the Prince of Peace,  
And good will seems indeed reality,  
We shall bid welcome to our angel guests  
Wearing the flowers of immortality.

For the Religio-Philosophical Journal.  
**THE GARDEN OF EDEN.**

BY JOSEPH RODES BUCHANAN, M. D.

If man came into the world by a special  
creation—if angel powers materialized or  
organized a human body after the fashion of  
the modern science room and the ancient  
epiphanies, it is presumable that the spot  
selected for such a purpose would have been  
the best or most genial location on the earth,  
where the mildness of the climate, the abundance  
of wild fruits and foods, and freedom  
from formidable animals and pestiferous  
airs made it a safe and wholesome residence.  
Religious traditions point to Southern Asia  
as the Eden land, and somewhere in regions  
north of the Persian gulf theologians have  
sought a possible location for the Eden of  
the Bible, but without finding any local evidence  
of the Biblical legend. Neither along the  
Euphrates and Tigris, in Babylonia, Armenia,  
Bactria or Cashmere have theological  
antiquarians been able to agree upon a location.

But the drift of traditional theology is singularly  
parallel to the drift of scientific ethnology  
investigation which has led to the opinion  
generally adopted that the Aryan race to which  
we belong, had its origin in Southern Asia, in the elevated regions east  
of the Caspian Sea, and north of the Hindu  
Kush and Paropamisian mountains—a region  
in which the returning Aryan wave of British  
and Russian nationalities came so near a  
bloody conflict which was averted by the  
Christian statesmanship of Gladstone.

There is believed to have been the original  
hive from which the Aryan or Caucasian race  
marched westward. Central Asia had an  
advanced civilization when Europe was but a  
wilderness, inhabited by wandering savages;  
but Mexico and Atlantis had a refined civilization  
also, probably as old as that of central  
Asia, and they had even more charming  
and genial regions for the cradle of humanity.  
But were any of these beautiful Eden  
lands the real primitive Eden for which we  
look through the vast night of antiquity?

If man came on the earth like other beings,  
as soon as it was ready to receive him, his  
advent would probably not have been in any  
of the regions mentioned. It would have  
been in the locality that was first sufficiently  
cooled to admit of vegetable and animal life,  
and where the most advanced conditions  
existed.

If we infer from the present climatology of  
the earth, we would look to the Poles for the  
beginning of animal and vegetable life, in  
consequence of their lower temperature. We  
may infer that the North Pole afforded the  
first habitable region for man; but we know  
so little of terrestrial conditions in the  
immense antiquity of that period, that at best  
we can have only a plausible speculation.  
The theory, however, has been gravely put  
forth by President Warren of the Boston University,  
that the Garden of Eden was located  
at the North Pole. I have not seen his volume  
on this subject, but I have ventured on  
the basis of psychometric explorations to  
suggest that there may still be a Garden of  
Eden in that inaccessible region, which future  
explorations may discover.

I have frequently directed the attention of  
psychometers to that region, and the uniform  
report has been that at the North Pole there  
is an island or small continent which enjoys  
a tropical climate, and is surrounded by an  
unfrozen sea. In future publications I shall  
report more fully on this subject. Psychometry  
is a limitless science, and the five hundred  
pages of my "Manual of Psychometry" give  
but a small portion of its unlimited  
wealth.

The warm climate at the Pole is due not to  
the causes that regulate climates elsewhere,  
but to subterranean fire. If we descend in  
the earth and find at every fifty or sixty feet  
descent an increase of temperature to the  
amount of one degree, it is easy to calculate  
at what depth the glowing heat of subterranean  
fires could be reached.

As calorific everywhere diffuses itself at a  
certain rate proportional to conductivity, and  
in a short time establishes nearly an  
equilibrium, it follows that all parts of the  
interior of the globe at equal distances from  
its center, would have an equal temperature,  
derived from the interior heat. The summit  
of a high mountain would, therefore, aside  
from all atmospheric causes, have a lower  
temperature than its base; and the Equator  
would for the same reason have a much lower  
temperature than the Poles.

But the surface of the earth is heated by  
the sun. If left to itself, the entire surface  
would speedily be frozen by the coldness of  
planetary space, and the frozen condition  
would gradually reach its center; but the  
heat lost by radiation is replaced by the heat  
from the sun, which maintains a high tem-

perature at the equator, but does not send  
enough heat to the arctic circle to thaw its  
icebergs. The entire arctic zone would,  
therefore, be the home of eternal ice, were it  
not for the fact that a portion of it is so  
much nearer to the central fires of the earth  
that they may melt the ice, and by warming  
the soil and water, maintain a tropical climate  
surrounded by the icy barrier which has  
defied exploration.

This is what psychometric explorations reveal  
in my experiments; they describe a warm  
country with beautiful birds and flowers, and  
not destitute of human inhabitants, who  
have no intercourse with the outside world.  
Prof. Denton arrived at similar conclusions,  
and our experiments being without concert  
or co-operation, as neither know of the other's  
discoveries, their entire coincidence greatly  
strengthens my conviction of their truth.

A warm climate at the north pole is so entirely  
contradictory to universal opinions, and so  
intrinsically improbable when we consider  
the power of arctic winds even when  
moderated by unfrozen seas, that we need to  
fortify psychometric reports by some additional  
reasons which are obvious. The arctic zone  
is nearer the center of the earth than any  
other portion of its surface, and the north  
pole itself is thirteen miles nearer the  
center of the earth than the equatorial region.  
If the subterranean heat were equally  
diffused through the substance of the globe,  
the land at the north pole would be as hot as  
the land at the equator, thirteen miles below  
the surface. As the temperature in this  
region increases one degree for every fifty  
feet, the temperature at the depth of thirteen  
miles should be, if the same increase is maintained,  
237 degrees—a temperature between the  
melting points of zinc and brass. That the  
internal heat of the earth increases as I  
have stated, is shown by an English mine in  
Cornwall, which has the temperature of one  
hundred degrees, and by the uniform experience  
of miners in every country, as well as  
by boiling springs which prove a temperature  
of 212°. Volcanoes are a still stronger  
demonstration.

Of course the arctic zone cannot have the  
same temperature as thirteen miles below  
the equatorial surface of the earth, for its  
natural temperature resulting from the balance  
between sunshine and radiation is below  
zero, and this coldness at the surface  
must penetrate a certain depth, in conflict  
with the internal heat. The solid strata of  
the earth would conduct so slowly that the  
zero temperature would descend considerably  
below the surface, and the conflict between  
intense heat internally and intense cold  
externally would cause a more rapid increase  
of heat in the soil as we penetrate the crust  
of the earth, than in temperate climates.  
This has been proved by experience, for in  
digging a well at Jakutsk in Northern Siberia,  
the temperature increased one degree for  
thirty-seven feet, while in other locations it  
required from fifty to sixty-five feet for each  
degree.

It is possible, therefore, that the body of  
the earth is cooler toward the poles than  
toward the equator; but if on the polar side  
there were good conductors, the internal heat  
would reach the surface and make a warm  
locality. This condition would be supplied  
by a body of water of sufficient depth. The  
heat at the bottom of the sea would soon  
reach the surface. A body of water at the  
north pole with a depth of two miles, should  
have a temperature of a hundred degrees at  
least, even if the rate of increase were no  
greater than it is further south. A deep sea,  
therefore, is all that is necessary in the arctic  
zone to produce a warm body of water at the  
surface, which it would not do in the midst  
of the Atlantic ocean which does not lie over  
the same subterranean heat.

The rich vegetation of the boreal region  
discovered by psychometers was the source  
of the drift wood coming from the north  
which encouraged Capt. Symmes in his theory  
that it came from the interior of the earth.  
The warmth brought up from ocean depths  
explains the Eden climate of the polar island,  
as the warmth of the Gulf stream explains  
the mild climate of England. Prof. Denton's  
psychometer when advancing to the margin  
of the ice, discovered a current of water flowing  
from the Northeast, which reminded him  
of the Gulf stream. Going further North he  
discovered an open sea with water that was  
not cold, and he discovered that the warmth  
of the water came from below. Trees, animals  
and people were seen on the land, and  
birds of wonderful beauty.

Mrs. B. recognized a similar region with a  
delightful climate, rich soil, tropical vegetation,  
and abundant life, which she predicted  
would prove inaccessible from America, but  
would ultimately be approached and discovered  
from the European side.

But when this isolated Eden is discovered,  
we shall find its humanity in a very primitive  
condition. The only Garden of Eden  
worth our study is that which belongs to each  
life as it comes fresh from creative power,  
inspired by a mother's love and uncontaminated  
by the malaria of life's battlefields. Let us, if  
we can, preserve through life the freshness  
of spirit, the lightness of hope and the  
docility of childhood—that docility without  
which it is said we do not enter the kingdom  
of heaven, and without which I am sure  
we do not participate largely in the Divine  
wisdom. The scientific and literary minds  
of the world-to-day have generally lost their  
juvenile docility, and sunk into the stationary  
habitude of premature senility, blind to  
all spiritual light.

Let us preserve our Eden condition—our  
youthful freshness and docility through life,  
and we shall not be far from the kingdom of  
heaven. To day I finish my seventy-first year,  
and I see no reason why the latter years from  
seventy to a hundred should not be as bright  
as fresh and as fruitful as the beginning of  
manhood.

29 Fort Avenue, Boston, Mass.

**DEATH OF A NOTED MEDIUM.**

Charles Foster, the once noted Spiritualistic  
medium, who ten years ago made such a  
fame in this country and Europe, appearing  
before scientific men here and the crowned  
heads of Europe, died December 15th, at the  
residence of his aunt, Mrs. Call, in Salem,  
of softening of the brain, with which he has  
been afflicted for years. When a schoolboy he  
was of a queer and strange disposition. When  
but fourteen years of age, while a pupil in  
the Phillips School, his attention was called  
to raps near his desk, then loud noises would  
awaken him, and his furniture would be  
found scattered in confusion. Later, in the  
day time, the furniture would be heard moving  
about when no one was present. Osborne,  
a barber in the Lynde Block, took him in  
charge as a megalomaniac subject, and from that  
he developed into a Spiritualistic medium.  
He performed more wonders than all the mediums  
of the time. When scarcely of age he was  
lord Europe, where he was the guest of  
Lord Lytton at Knebworth, and formed the  
foundation study for Margrave in "A Strange  
Story." He was noted as a test medium, and

the late Espe Sargent wrote of him that once,  
when two skeptics held his arm and asked  
for writing to appear on it, something to fit  
their case, at once there appeared the words;  
"Two fools." The Hon. Charles De Long,  
when in California, laughed at the stories of  
Foster's power, but consented to visit his  
rooms. He did so unknown to Foster, who  
said he could get but one message and that  
was for Ida. He asked if any one knew who  
Ida was. De Long was startled and acknowledged  
that Ida was his wife's name. On his  
wife coming the next evening he (Foster)  
claimed to receive the message, and, seizing  
a pen, wrote as follows:

To my daughter Ida: Ten years ago I entrusted  
a large sum of money to Thomas Madden  
to invest for me in certain bonds. After  
my death he failed to account for the investment  
to my executors. The money was  
invested, and 1,250 acres of land were bought  
and one half of this land now belongs to you.  
I paid Madden, on account of my share of  
the purchase, \$650. He must be made to  
make a settlement. Your father, VINEYARD.

The outcome of this was that Mr. De Long  
called on Mr. Madden and found that the land  
was worth at least \$25,000, for which she  
received a deed. When in Australia Foster  
became homesick, and although he was receiving  
100 guineas per day for sittings, he left  
for home. While there he was known as the  
"American puzzle." He performed feats  
in second sight and Spiritualism which have  
never been explained. He was at one time  
confined in the Danvers Insane Asylum.  
When he was in his prime he made a large  
amount of money, but gave it away as freely  
as it came to all who asked, and a few years  
ago the home he had purchased for his parents  
was sold on a mortgage foreclosure. He  
was 62 years of age, and had been married  
twice, being divorced from his first wife, who  
survives him. He has been under guardianship  
for several years. —Chicago Tribune.

For the Religio-Philosophical Journal.  
**Retrospection and Divine Providence.**

The closing year is a fitting occasion for  
the retrospection of our past lives. We may  
go back to our earliest memory, and track  
ourselves all along our journeyings as well  
as through the gathering shadows, the darkening  
clouds, and the bursting storms which  
then seemed ready to engulf us, as through  
the dawning sunlight growing brighter and  
brighter to meridian glory, and scintillating  
joy, peace and prosperity in every undulating  
wave. We shall find it profitable to note  
accurately our mental and moral states at  
every fork and crossing of our roads, as these  
had much to do with our lights and shadows,  
and our successes and failures; and, also, we  
should remember our intellectual and spiritual  
standings as they appear now to have  
been marked at every day's ending in our  
journey. We can in this way be able to note  
our progress, comparing every advanced landmark  
with the past, and our present, which  
makes the sum of all, with that which marked  
our beginning.

Now, this is practicable; and, through all  
of the tasks, while we shall doubtless find  
much to bring remorse, regret, and the deepest  
contrition of heart and soul, we shall  
also find that all things have worked together  
for our good under the guiding hand of  
divine Providence; and, with ineffable joy  
of contrite love and gratitude, we shall behold  
the dark valleys through which we have  
groped, and the rugged mountains we have  
climbed, all aglow with the light of experience,  
and effulgent with spiritual knowledge.  
What renewed strength now for our  
future conflicts. What noble purposes now  
swell our bosoms. What grand aspirations  
now move us to truer, purer, nobler lives; and,  
what happiness! The past of error, of failure,  
of sin and transgression, is blotted out  
in a moment, and the soul is rapturous in  
the knowledge of the wisdom, justice and  
love of God which have found harmonious  
union within a temple so fit.

Now, it is not every one who finds rapturous  
delight at the conclusion of his review of  
his whole past life; but this is because such  
a man has never truly repented of his sins,  
nor given evidence within his own soul of a  
true reformation of his life. Repentance  
evincible by reformation, evidenced by a  
real desire and effort to make reparation for  
all damages done to one's self or to others, is  
the end of the law for righteousness, for in  
this act of the creature alone can divine justice  
harmonize within the individual, with  
the divine wisdom and love. Therefore, let  
every one do this and be saved. The whole  
purpose of the divine machinery of the moral  
universe, operated through men and  
angels, through good and bad spirits throughout  
the realm of humanity in the flesh or out  
of the flesh, is to this end: to make all good  
and happy. How long, oh, God! for the completion  
of this spiritual work for human redemption,  
we know not; but this we know  
that now is the opportune and acceptable time  
for every one.

It is well before leaving our retrospect to direct  
our memories to the pleasing and cheering  
incidents of divine providence which are  
like flowers giving out their perfume of hope  
and trust along the pathway of every pilgrim  
in life's journey. Here and there these gems  
of beneficent care sparkle brilliantly along  
the way, and memory picks them up, and  
brings back to the heart the joy which then  
filled it with gratitude and love. Many of  
these beautiful gems, evidences of a beneficent  
providence, have been gathered along the  
writer's journey from childhood to present  
old age. In all of his life he discovers the  
guiding hand of some unseen intelligence  
adapting means to the accomplishment of  
what now is evident, of ends for his moral  
and spiritual exercise and training; now  
leaving him for awhile to try his own moral  
muscles in the conflict, and then tenderly  
extending the hand of Fatherly love and  
help when nearly exhausted in the struggle.  
This reminiscence cheers his heart to-day as  
his soul declines to meet the horizon of its  
final setting, and establishes his soul in the  
joyful confidence that the Father's preserving  
and guiding hand will sustain him to the end.

We conclude this short Christmas paper by  
wishing a happy Christmas to everybody; and  
especially that happiness which the writer  
feels springing from the retrospect of his  
past journey; and may such review concentrate  
to a focus the strength of every element  
of mind, soul and spirit in songs of praise,  
love and gratitude to the giver and preserver  
of our lives through the ministry of good  
spirits who are ever at work in the great  
moral vineyard of humanity for the salvation  
of our race. And we cannot forget the  
offering of our grateful hearts for the blessings  
of the RELIGIO-PHILOSOPHICAL JOURNAL  
which, for so many years past, has been a  
beacon light to every storm-tossed pilgrim  
guiding all into the heaven of truth to salvation's  
sure anchorage. May it prosper long  
after its self-sacrificing editor shall have  
joined his indefatigable confreres in the  
Spirit world, is our Christmas wish for  
himself, his family, and all humanity.

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